रोगनिदान

05/10/2020

PAPER - I PART - A

I. दोषदूष्यादि विज्ञान -

1) Definition and Importance of रोगनिदान -

* DEFINITION -

The science which describes रोग by means of निदान, पूर्वरूप, रूप, संप्राप्ति, उपशय, अनुपशय and साध्य - असाध्यता is called as रोगनिदान and विकृतिविज्ञान.

[Cause, Prodromal signs & symptoms, Pathogenesis, Relieving and Aggrivative factor].

* IMPORTANCE -

→ Diagnosis of disease
→ Prevention of disease

⊙ In the field of Medicine, There are 2 main steps
1. Diagnosis
2. Treatment

⊙ रोगमादौपरिक्षेत ततो अनन्तरमौषधम् ।
ततः कर्म भिषक् पश्चात् ज्ञानपूर्वं समाचरेत् ॥ च.सू. 20/2
[चक्रपाणि टीका]

A physician should first diagnose the disease and then he should select proper medicine. Thereafter, he should administer the therapy applying the knowledge of the science of medicine which he has already gained.

⊙ A physician who initiates the treatment without proper diagnosis of the disease can accomplish the desired object only by chance.
[Success is always doubtfull]

⊙ यस्तु रोगविशेषज्ञः सर्वभैषज्यकोविदः।
देशकालप्रमाणज्ञस्तस्य सिद्धिः असंशयम् ॥ च.सू. 20/2
(यक्तपाणि तीर्थ)

The Physician who is well versed in diagnosing the diseases, who is proficient [expert] in the administrations of Medicines & who knows about the dosage of the therapy that varies from place to place and season to season is sure to accomplish the desired object.

- Diagnosis is the first challenge and treatment follows.
- Good physician neednot be embarressed if he fails to name a dealase. Because,
  → Diseases are Innumerable
  → Not all are identified by name
- Treatment of diseases also depends upon हेतु.
  ex- रूक्ष भोजन [consumption of dry food] and रात्रिजागरण [awakening during night hours] are two different causes which leads to vitiation of वातदोष. The treatment of these 2 are also different.
- आमाशय [ऊर्ध्व & अध] and पक्वाशय and रसादिधातु's are the seats of दोष. From that स्थान [Place/Seat] दोष is eliminated during treatment.
- Same vitiated दोष causes many diseases according to its हेतु and site of manifestation.
  ex - In राजयक्ष्म when vitiated दोष enters into कण्ठ, it produces कास, श्वास, अरोचक [anorexia], स्वरभेद [Hoarseness of voice].

* STEPS IN DIAGNOSES (Ref च.सू. 20/19)

→ समुत्थान विशेष - Specific निदान
→ अधिष्ठान अन्तराणि - Specific Pathological Process
→ विकार प्रकृति - Specific लक्षण [Signs & Symptoms]

The Physician should try to comprehend the signs & symptoms of that Particular disease, its specific Pathological process and its specific cause and then only initiate the treatment.

* APPROCH IN ASCERTAINING 3 IMPORTANT FACTORS IN DIAGNOSIS (Ref च.वि. 4/9)

1) आप्तोपदेश → Textual Knowledge and History given by the Patient
2) प्रत्यक्ष → Examination
3) अनुमान → Investigation

The wise should properly understand a disease by आप्तोपदेश, प्रत्यक्ष, अनुमान.

I OBSERVATION OF लक्षण समुच्चय -

→ Signs - Objective manifestation of the illness expressed by the patient
→ Symptoms - Subjective manifestation of the illness elicitated by the Physician

These लक्षण समुच्चय is assessed by प्रमाण, escpesically -

1) अनुमान प्रमाण
2) प्रत्यक्ष प्रमाण

→ Every लक्षण is related with the दोष, दूष्य & स्रोतस
→ Signs are of 2 types, which are identified by.

i) General examination — Blood pressure, Pulse, Pallor, appearence, Gait, etc..

ii) Specific Systemic examination -

II Interpretation of Observed facts [Signs & symptom] — अध्यवसाय -

These should be analysed for -

1) दोष -

→ Only वृद्धि should be considered
→ Analysed for causitive & modifing दोष
→ Applicable even for मानसिकदोष
• Both वृद्धि & क्षय of दोष produce symptoms., but only वृद्धि is likely to produce disease not क्षय.
• Every disease is because of वृद्धि only., क्षीणदोष is not considered for diagnosis. If it is considered, then every disease will be त्रिदोषज. And त्रिदोषज व्याधि is असाध्य
• So क्षीणदोष is deliberately excluded in diagnosis.
• But this doesnot apply for treatment. In treatment we have to consider क्षीणदोष also.
• This principle is applicable for मानसिकदोष also.

⇒ Ex- कास - It is due to कफ वृद्धि.
But in dry cough, there is no sputum/scanty sputum. Dry cough is due to modification of कफ by वातदोष. Sputum is white in colour.

2) दूष्य -

→ धातु, उपधातु, मल, मनस, इन्द्रिय
→ Both वृद्धि and क्षय should be considered
• Each and every disease should be analysed
• धातु, उपधातु, मल, मनस & इन्द्रिय
• Here वृद्धि & क्षय is considered for diagnosis

3) स्रोतस -

→ स्रोतस are 13 in number

4) संचार - or distribution of दोष -

① Local / स्थानिक
② Constitutional / सार्वदैहिक
Ex - स्वरभेद [Hoarseness of Voice] - due to कफप्रकोप, it is accumulated in कण्ठ. (स्थानसंश्रय)

5) प्रत्यात्म लक्षण [Leading / Cordinal signs & symptoms]

→ Symptoms most persistant since the begining of the disease
→ Most severe symptom
→ Symptoms having maximum distribution & source
Ex → Weakness [Aged above 30 years]
→ Symptoms ⇒ अग्निमान्द्य, तन्द्रा, रूक्षता of skin, Palleness of conjunctiva and nail - These symptoms are not developed together.
• Here most persistent symptom is weakness.

6) Localisation of दोष - [व्यक्त स्थान]

→ According to leading symptoms
Ex - ① Leading symptom is Knee Joint Pain - व्यक्त स्थान is Knee Joint
② Eg अतिसार - व्यक्त स्थान is कोष्ठ and पुरीषवह स्रोतस

7) Collective Interpretation -

→ diagnosis is made depending upon all the said points.

8) Modified दोष in disease

→ Segregates symptoms from the first list [observed facts], that will point towards diagnosis.
→ Understand the prominent दोष [Number of symptoms indicative of specific दोष]
→ Time of occurence of illness.
→ Anyother modifing factors.

Ex - (i) In वातज व्याधि, applying oil releases symptoms. But in कफज व्याधि, it will aggravate the symptom.

(ii) If one disease is having 20 symptoms, in that 10 are common for most of the diseases. Then we have to segregates other symptoms, ——— analyse that,

→ We will take in that 10 segregated symptoms, 8 are वातज, 1 पित्तज and 1 कफज symptoms. Then that disease is diagnosed as वातज व्याधि.

What Makes the disease innumerable

Diseases are of innumerable depending upon distinctive features like रुज (Pain), समुत्थान (cause), स्थान (Site of origin and Manifestation like abdomen), सम्स्थान (Symptoms like गुल्म, etc), नाम [Nomenclature like राजयक्ष्म and शोष etc].

2) सामान्य निदान and सामान्य लक्षण of दोष वृद्धि, क्षय and प्रकोप :-

1) वात दोष -

• सामान्य निदान of वातदोष वृद्धि -
→ कटु, तिक्त, कषाय रस.
→ व्यायाम, अध्वन, रात्रिजागरण
→ लघु, रूक्ष, etc, गुण

• वृद्धि लक्षण -
वृद्धि is of 2 types [चय / प्रकोप]

कार्श्यकार्श्यबैषम्यकामत्व कम्पानाः शकृत ग्रहान् ।
बलनिद्रेन्द्रियभ्रंशः प्रलाप भ्रमादीनताः ॥ [अ.हृ.सू. 11/6]

• वातक्षय सामान्य निदान -
→ मधुर, आम्ल, लवण रस
→ दिवास्वप्न, अव्यायाम, अध्वन
→ गुरु, मन्द, स्निग्ध, etc., गुणयुक्त आहार सेवन

• वातक्षय सामान्य लक्षण -
लिङ्गक्षीणे निले ऽङ्गस्य सादो ऽल्पं भाषितं हितं ।
सन्नामी हस्तपादा वृत्लोमवृद्धियुक्त आमय संभवः ॥ [अ.हृ.सू. 11/15]

• Types of वृद्धि -
1) वात चय - [अ.सं. सू. 20/5]
रूक्षादि qualities of वात if associates with उष्ण properties leads to वात चय.
2) वात प्रकोप - रूक्षादि qualities of वात if associates with शीत Properties leads to वातप्रकोप

2) पित्त दोष -

• वृद्धि निदान -
→ कटु, आम्ल, लवण रस
→ आतप, अग्नि, कोप
→ तीक्ष्ण, उष्ण गुणयुक्त आहार

• वृद्धि लक्षण -
पीतविण्मूत्रनेत्रत्वक् क्षुतृड्दाहाल्पनिद्रताः। [अ.हृ.सू. ॥/7]

• क्षय निदान -
→ मधुर, तिक्त, कषय रस

• पित्त क्षय लक्षण -
पित्तेमन्दोऽनलाः शीतं प्रभाहानिः। [अ.हृ.सू. ॥/16]

• पित्त चय - [अहं सू. 20/5]
तीक्ष्णादि qualities of पित्त if associated with शीत causes पित्त संचय

• पित्तप्रकोप -
तीक्ष्णादि qualities of पित्त associated with उष्ण

3) कफ दोष

• वृद्धि निदान -
→ मधुर, आम्ल, लवण रस
→ दिवास्वप्न, अव्यायाम, अव्यवाय
→ गुरु, मन्द, शीत, स्निग्ध etc., गुण

• वृद्धि लक्षण -
श्लेष्माग्निसदनप्रसेकालस्यगौरवम् ।
श्वैत्यशैत्य श्लताङ्गत्वं श्वासकासानिनिद्रताः ॥ [अ.हृ.सू. ॥/7]

• क्षय निदान -
→ कटु, तिक्त, कषय
→ रात्रिजागरण, व्यायाम, व्यवाय
→ लघु, रुक्ष, तीक्ष्ण, etc., गुण

• क्षय लक्षण - कफेक्षमाः। श्लेष्माशयानां शून्यत्वं हृद्रुवं श्लथसन्धिता ॥ [अहृ.सू. ॥/16]

• कफ चय - [अहं सू. 20/5]
स्निग्धादि qualities of कफ if associates with शीत causes कफ संचय

• कफप्रकोप -
स्निग्धादि qualities of कफ if associates with उष्ण causes कफप्रकोप

* दोष वैषम्य एवं साम्यता -
दोषाः प्रवृद्धाः स्वंलिङ्गं दर्शयन्ति यथाबलम् ।
क्षीणा जहति लिङ्गं स्वं, समाः स्वं कर्म कुर्वते ॥
[च.सू. 17/62]

→ प्रवृद्ध (aggravated) दोष's manifests signs and symptoms in accordance with degree of aggrivation
→ क्षीण (diminished) दोष's manifests signs & symptoms in a feable manner or cease to manifest even their normal signs and symptoms.
→ क्षीणदोषाः are not capable of initiating other धातु's as a result diseases will not manifest.

3) दोष धातु आश्रय आश्रयी भाव -

⇒ दोष → आश्रयी (Resident)
⇒ धातु → आश्रय (Residence, shelter)

"तत्रास्थनि स्थितो वायुः पित्तं तु स्वेदरक्तयोः।
श्लैष्मा शेषेषु तैर्नैषामाश्रयाश्रयिणां मिथः ॥
[अष्ट.सू. ॥/26]

(i) वातदोष → अस्थि धातु
(ii) पित्तदोष → स्वेद, रक्त
(iii) श्लैष्मदोष → रस, मांस, मेद, मज्जा, शुक्र, मूत्र, पुरीष.

4) धातु क्षय वृद्धि लक्षण -

(i) रस धातु -

→ वृद्धि लक्षण -
'रसोपि श्लेष्मवत्'। [अ.हृ.सू. ॥/8]

→ क्षय लक्षण -
रसे रौक्ष्यं श्रमः शीर्षो ग्लानिः शब्दासहिष्णुता। [अष्ट.सू. ॥/7]

(ii) रक्तधातु -

→ वृद्धि लक्षण -
रक्तं विसर्पप्लीहविद्रधीन।
कुष्ठास्रताम्रपित्तासृग्गुल्मोपकुश कामलाः ॥
व्यङ्गाग्निनाश सम्मोहरक्तत्वङ्नेत्रमूत्रताः। [अष्ट.सू. ॥/8-9]

→ क्षय लक्षण -
रक्ते म्लानिशिराप्रीति शिराशैथिल्य रूक्षताः। [अष्ट.सू. ॥/17]

(iii) मांसधातु -

→ वृद्धि लक्षण -
मांसं गण्डार्बुदग्रन्थि गण्डोरुदरवृद्धितः।
कण्ठादिष्वधिमासं च। [अष्ट.सू. ॥/10]

→ क्षय लक्षण -
मांसेऽक्षग्लानि गण्डस्फिक शुष्कता सन्धिवेदना ॥
[अ.हृ.सू. ॥/18]

(iv) मेद धातु -

→ वृद्धि लक्षण -
तद्वन्मेदस्तथा श्रमम्।
अल्पेऽपि चेष्टिते श्वासं स्फिक्स्तनोदर लम्बनम्।
[अष्ट.सू. ॥/10-11]

→ क्षय लक्षण
मेदसि स्वपनं कट्याः प्लीहो वृद्धिः कृशाङ्गता। [अष्ट.सू. ॥/19]

(v) अस्थि धातु -

→ वृद्धि लक्षण
अस्थ्यध्यस्थ्यधिदन्तांश्च। [अष्ट.सू. ॥/11]

→ क्षय लक्षण
अस्थ्यास्थितोदः शातनं दन्तनखादिषु। [अष्ट.सू. ॥/19]

(vi) मज्जा धातु -

→ वृद्धि लक्षण -
मज्जा नैत्राङ्गगौरवम्।
पर्वसु स्थूलमूलानि कुर्यात्कृच्छ्राण्यरूंषि च ॥ [अष्ट.सू. ॥/11-12]

→ क्षय लक्षण -
मूर्च्छां मज्जनि सौषिर्यं भ्रमस्तिमिर वृष्णिम्। [अष्ट.सू. ॥/19]

(vii) शुक्रधातु-

→ वृद्धि लक्षण -
अतिस्त्रीकामतां वृद्धं शुक्रं शुक्राश्मरीमपि। [अ.हृ.सू. 11/12]

→ क्षय लक्षण -
शुक्रे चिरात् प्रसिच्येत शुक्रं शोणितमेव वा।
तोदोऽत्यर्थं वृषणयोर्मेढ्रे धूमायतीव च। [अ.हृ.सू. 11/20]

5) मल क्षय वृद्धि लक्षण -

① पुरीष -

→ वृद्धि लक्षण -
कुक्षावाध्मानशाटीव गौरवं वेदनां शकृत्। [अ.हृ.सू. 11/13]

→ क्षय लक्षण -
पुरीषे वायुरन्नाणि सशब्दो वेष्टयन्निव।
कुक्षौ भ्रमति यात्यूर्ध्वं हृत्पार्श्वे पीडयन् भृशम्॥
[अ.हृ.सू. 11/21]

② मूत्र -

→ वृद्धि लक्षण -
मूत्रं तु बस्तिनिस्तोद कृतेऽप्यकृतसूंतताम्। [अ.हृ.सू. 11/13]

→ क्षय लक्षण -
मूत्रेऽल्पं मूत्रयेत्कृच्छ्राद्विवर्णं सास्रमेव वा। [अ.हृ.सू. 11/22]

③ स्वेद -

→ वृद्धि लक्षण -
स्वेदो ऽतिस्वेद दौर्गन्ध्यकण्डूः। [अ.हृ.सू. 11/14]

→ क्षय लक्षण -
स्वेदे रोमच्युतिः सब्धरोमता स्फुटनं त्वच। [अ.हृ.सू. 11/22]

6) हेतु, भेद and लक्षण of अग्नि दुष्टि

[Ref - सु.सू. 35/24-25]

* हेतु -
Vitiation of वातादि दोषा's.

* भेद - 4 types
1) विषमाग्नि - वातज रोग predominance
2) तीक्ष्णाग्नि - पित्त
3) मन्दाग्नि - कफ
4) समाग्नि

* लक्षण -

① विषमाग्नि → irregular - Since वायु is अनुष्णशीत, when it comes in contact with शीतप्रधान कफ, अग्नि becomes मन्द and if it comes in contact with पित्त, अग्नि becomes तीक्ष्ण and this condition is called विषमाग्नि
"The food gets digested properly at sometimes & it doesnot in other times"
→ विषमाग्नि causes वातज रोग

(ii) तीक्ष्णाग्नि - स्नेह, तीक्ष्ण, उष्ण, खर, अम्ल, द्रव, कटु - These are the qualities of पित्त and also that of अग्नि. So they causes तीक्ष्णाग्नि
→ Food taken in सममात्रा or in अतिमात्रा also gets digested easily
→ It causes पित्तजन्य रोग

(iii) मन्दाग्नि - गुरु, शीत, मृदु, स्निग्ध, मधुर, स्थिर, पिच्छिल these are the qualities of श्लेष्म which are opposite to अग्नि and thus causes मन्दाग्नि
→ Food doesnot get digested even if taken in अल्पमात्रा
→ It causes कफज रोग

(iv) समाग्नि - वात, पित्त & कफ दोषा's when in साम्यावस्था causes समाग्नि
→ Food gets digested properly.

7) Definitions & सामान्य लक्षण of आम

* Definitions - any 2/3

1) अग्नेर्मन्दबलत्वेन धातुमाद्यं अपाचितम् ।
दुष्टमामाशयगतं रसमामं प्रचक्षते ॥ [अ.हृ.सू. 13/25]

Due to मन्दबल of जाठराग्नि आद्य आहार परिणाम धातु (रसधातु) becomes अपक्व (not getting digested properly). This improperly metabolised vitiated आहार रस is called as आम.

2) आमाशयस्थः कायाग्नेर्दौर्बल्यात् अविपाचितः ।
आद्य आहार धातुर्यः स आम इति कीर्तितः ॥
[माधि. 25/1-5]

Because of जाठराग्नि दौर्बल्य, undigested food material starts to accumulate inside आमाशय, which is initial रसधातु & this vitiated रसधातु is called as आम.

3) आमं अन्नरसं केचित्, केचिन्नु मलसञ्चयम् ।
प्रथमां कोष दुष्टिं च केचिदामं प्रचक्षते ॥
[माधि. 25/1-5] [मधुकोषठीका]

→ आम is improperly digested अन्नरस (food) according to some people
→ Accumulated मल is considered as आम by some other scholars
→ आम is the primary (initial) stage for the vitiation of दोष's, according to few others

4) आहारस्य रसः क्षीणो यो न पक्वोऽग्नि लाघवात् ।
स मूलं सर्वरोगाणां आम इत्यभिधीयते ॥
[माधि. 25/1-5] [मधुकोषठीका]

→ Because of लघुता of जाठराग्नि (hypofunctioning) proper digestion of food doesn't takes place, leading to formation of आम; which is responsible for the manifestation of almost all diseases.

* आम लक्षण -

* अविपक्वं असंयुक्तं दुर्गन्धिं बहु पिच्छिलम् ।
सदनं सर्वगात्राणां आम इत्याभिधीयते ॥
[माधि. 25/1-5] [मधुकोष]

→ Undigested → Unbinds (not together)
→ Foul smelling → Excessive unctousness (sticking)
→ develops lethargy in all the body organs.

* आम उत्पत्ति हेतुः - [च.वि. 2/8]

→ Consumption of food substances in excess, along with not following the अष्टविध आहार विशेष आयतन
→ अकाल भोजन
→ Excess consumption of अति गुरु, रूक्ष, शीत, शुष्क, द्विष्ट (hateful food), विष्टाम्भि (constipative), विदाही, अशुचि, विरुद्ध आहार.
→ Though food is consumed at proper timings, but the person is afflicted with मानसिक ailments like काम, क्रोध, लोभ, मोह, ईर्ष्या, ह्री, शोक, भय, उद्वेग, then also the indigestion takes place.

* आम पूर्वरूप - [काश्यप.सं.सू. 25/32-33]

- स्तैमित्य - (stiffness)
- अरुचि - (Anorexia)
- निद्रा, गात्रपाणु - [excessive pallor]
- अरति - (dullness)
- द्वेष - (aversion towards रमण (play)
- अशन - (food)
- शय्या - (sleep)
- धात्री - (wet nurse)
- अस्नातः स्नातरूपश्च - Even though not taken Bath but looks like as if he has finished taking Bath
- स्नातः अस्नातरूपश्च - Even taking Bath but doesn't look like that

* सामदोष / आम सामान्य लक्षण -

※ स्रोतोरोधबलभ्रंश गौरवानिल मूढताः ।
आलस्यापक्ति निष्ठीव मलसङ्गा रुचिक्लमाः ॥
लिङ्गं सामानां ..... ।" -[अ. हृ. सू. 13/23-24]

- obstruction in स्रोतस्
- diminition of strength
- गौरव
- अनिल मूढता - disturbance in the normal movements of वात
- आलस्य - Laziness
- अपक्ति - Indigestion
- निष्ठीव - Excessive salivation
- मलसङ्ग - obstruction for पुरीष & मूत्र
- अरुचि - Tastelessness
- क्लम - Exhaustion

* निराम दोष लक्षण -
—— निरामाणां विपर्ययः ।

8) साम & निराम दोष, दुष्य लक्षण -

* सामवात लक्षण -

※ वायुः सामो विबन्धाग्निसाद स्तम्भान्त्र कूजनैः ।
वेदनाशोफनिस्तोदैः क्रमशोऽङ्गानि पीडयन् ॥
विचरेद्युगपच्चापि गृह्णाति कुपितो भृशम् ।
स्नेहाद्यैर्वृद्धिमायाति सूर्यमेघोदये निशि ॥ [अ हृ सू. 13/27-28]

- विबंध - obstruction for मल & मूत्र
- अग्निसाद, स्तम्भ
- आन्त्र कूजन - Increases bowel sounds
- वेदना - pain
- शोफ - Swelling
- तोद - Pricking type of pain gradually spreads all over Body
- The प्रकुपित वात circulates all over the body & produces disease when favourable situation arises
- Both बाह्य & आभ्यन्तर स्नेहन, सूर्योदय, मेघोदय & Night aggravates the आम conditions

* निरामवात लक्षण -

※ निरामो विषदो रूक्षो निर्विबन्धोऽल्प वेदनः ।
विपरीत गुणैः शान्तिं स्निग्धैर्याति विशेषतः ॥ [अ हृ सू. 13/27-28]

- विषद - clear, transparent
- रूक्ष, निर्विबन्ध (free from obstruction
- अल्प वेदन - mild pain
- subsides by वात alleviating therapies like स्नेहन

※ साम पित्त लक्षण -

दुर्गन्धि हरितं श्यावं पित्तमम्लं घनं गुरु (heavy)।
आम्लिका कण्ठ हृद्दाहकरं सामविषं विनिर्दिशेत् ॥

- हरितं, श्यावं → Colour is either greenish or light blackish
- घन → doesn't spread in water.
- दुर्गन्धि → Foul smell
- अम्ल → Sour Taste
- आम्लिकाकण्ठ - Sour belching
- Burning sense in heart/chest region

* निराम पित्त लक्षण -

※ आताम्रपीतमत्युष्णं रसे कटुकमस्थिरं ।
पक्वं विगन्धि विज्ञेयं सचि पक्तिं बलप्रदम् ॥ [अ हृ सू. 13/27-28 (परिपक्वे)]

- आताम्रपीत - slightly copper & yellowish colour
- अत्युष्ण - Markedly increased warmthness
- ~~Bitter~~ Pungent in Taste
- अस्थिर - Spreads & mixes with water easily
- पक्व - Totaly digested
- विगंधि - doesn't yield bad smell
- रुचि - Enhances taste
- पक्तिं बलप्रदम् - appetite & strength

साम कफ लक्षण -

* आविलं स्तन्तुलं स्थानः कण्ठं हृत्वा ऽवतिष्ठते।
सानौ वैरस्यकरी दुर्गन्धिः मुखदूषणः विघातकृत ॥

- आविल - Used Turbidity in stool, urine & other waste substances of the body.
- तन्तुलः → thready
- स्थान - Thick
- stagnates in the throat
- complete lack of appetite & obstruct eructations/belching
- दुर्गन्धिः - Foul smell

* निराम कफ लक्षण -

* फेनवान पिण्डितः पाण्डुनिः सारो ऽगन्ध एव च।
एवंः स एव विश्लेषश्छेदवान् वक्त्रशुद्धिदः ॥

- Frothy, round/bolus in shape (पिण्डितः), Pallor colour, clear light substance (निःसार), no smell
- which is properly digested & cleans oral cavity

* साम रसधातु लक्षण / रसधातु प्रदोषज (विकार लक्षण) / रसवह स्रोतो दुष्टि लक्षण -

* अश्रद्धा चास्यवैरस्यं अरसज्ञता।
हृल्लासो गौरवं तन्द्रा साङ्गमर्दो ज्वरस्तमः ॥
पाण्डुत्वं स्रोतसां रोधः क्लैब्यं सादः कृशाङ्गता।
नाशो ऽग्नेः अयथाकालं वलयः पलितानि च ॥
रसप्रदोषजा रोगा [च.सू. 28/9-10]

- अश्रद्धा - Lack of Interest towards food
- अरुचि - Anorexia
- आस्य वैरस्य - Bitter taste in the Mouth
- अरसज्ञता - Unable to perceive taste sensation
- हृल्लास - Nausea
- गौरवं - Heaviness
- तन्द्रा - Stupor (Drowsiness)
- साङ्गमर्दो - General malaise
- ज्वरस्तमः - Fever, feeling of complete darkness (तम)
- पाण्डुत्वं - Pallor
- स्रोतसां रोधः - obstruction in body channels
- क्लैब्यं - Impotency
- साद - Exhaustion & Reduction in strength
- कृशाङ्गता - Emaciation
- अग्निनाश - Loss of functions of जाठराग्नि
- अयथाकालं वलयः पलितानि च - Premature greying of hairs and Appearance of wrinkles

* साम रक्तधातु / रक्तधातु प्रदोषज / रक्तवह स्रोतोदुष्टि लक्षण -

व क्ष्यन्ते रक्तदोषजाः।
कुष्ठविसर्पपिडका रक्तपित्तं असृग्दरः ॥
गुदमेढ्रास्यपाकश्च प्लीहा गुल्मोऽथ विद्रधिः।
नीलिका कामला व्यङ्गः पित्तवस्तिरुजाकराः ॥
दद्रुश्चर्मदलं क्षित्रं पामा कोठास्रमण्डलम्।
रक्तप्रदोषाज्जायन्ते - - - [च.सू. 28/11-13]

- कुष्ठ - Various dermatological disorders including leprosy
- विसर्प - Herps
- पिडक - Pimples
- रक्तपित्त - Bleeding disorders
- असृग्दर - Menorrhagia, metrorrhagia & Menometrorrhagia
- पाक - suppuration in गुद, मेढ्र (penis) & आस्य (oral cavity)
- प्लीहारोग - diseases related to the spleen
- गुल्मरोग -
- विद्रधि - Abscess
- नीलिका - blue moles
- कामला - Jaundice and other liver disorders

- व्यङ्ग - freckles
- नीलिका - portwine mark
- तिलकालका - black Moles
- दद्रु - Ringworm
- चर्मदल - dermatitis
- श्वित्र - leucoderma
- पामा - Papules
- कोठ - urticarial rashes
- अस्रमण्डल - Red rounded patches

* साम मांस धातु / मांस धातु प्रदोषज / मांसवह स्रोतो दुष्टि लक्षण -

X ---- श्रृणु मांसप्रदोषजान् ॥
अधिमांसार्बुदं कीलं गलशालूक शुण्डिके।
पूतिमांसालजी गण्ड गण्डमालोपजिह्विका ॥
विद्यान्मांसाश्रयान् ---- । [च.सू. 28/13-14]

- अधिमांस - Hypertrophy of muscles
- अर्बुद - soft tissues sarcoma
- कील - sentinal pile
- गलशालूक - Inflammation of the uvula
- शुण्डिका - Tonsils
- पूतिमांस - Sloughing of flesh
- अलजी - Skin eruptions
- गण्ड - Goitre
- गण्डमाला - Enlargement of cervical lymph nodes
- उपजिह्विका - Inflammation of epiglottis

* साम मेद धातु / मेद धातु प्रदोषज / मेदवह स्रोतो दुष्टि लक्षण -

X ---- मेदः संश्रयांस्तु प्रचक्ष्महे।
निन्दितानि प्रमेहाणां पूर्वरूपाणि यानि च ॥
[च.सू. 28/15]

- अष्टनिन्दित पुरुष
- पूर्वरूप of प्रमेह रोग
- सुश्रुत included various benign & malignant tumors
- Internal growths, enlargement of scrotum, goitre, accumulation of मेद in lips, urological disorders including diabetes mellitus, स्थौल्य, अतिस्वेद.

* साम अस्थि धातु / अस्थि धातु प्रदोषज / अस्थिवह स्रोतोदुष्टि लक्षण -

अध्यास्थिदन्तौ दन्तास्थिभेदशूलं विवर्णता।
केशलोमनखश्मश्रुदोषाश्च अस्थि प्रदोषजाः ॥ [च.सू. 28/10]

- Hypertrophy of bones & teeth
- Tearing type of pain in teeth & bones
- Discoloration
- Morbidity in केश (Hairs), लोम (Body hairs), nails, श्मश्रु (Beard & Moustaches)

* साम मज्जा धातु / मज्जा धातु प्रदोषज / मज्जावह स्रोतोदुष्टि लक्षण -

रुक् पूर्वाणां भ्रमो मूर्च्छा दर्शनं तमसस्तथा।
अरुषां स्थूलमूलानां पर्वजानां च दर्शनम् ॥
मज्जाप्रदोषात् ---- । [च.सू. 28/17]

- Pain in smaller Joints
- Giddiness, Fainting, darkness infront of eye
- Deep seated wounds in Joints & smaller Joints
- Inflammation in eyes

* साम शुक्रधातु / शुक्र धातु प्रदोषज / शुक्रवह स्रोतोदुष्टि लक्षण -

---- शुक्रस्य दोषात् क्लैब्यं अहर्षणम्।
रोगी वा क्लीबमल्पायुर्विरूपं वा प्रजायते ॥
न ~~चास्य~~ चास्य जायते गर्भः पतति प्रसवे ~~सपि~~।
शुक्रं हि दुष्टं सापत्यं सदारं बाधते नरम् ॥ [च.सू. 28/18-19]

- क्लैब्यं - Impotency
- Sexual disfunction [Both in male & female]
- Progeny will be impotent or अल्पायु (short lifespan), विरूपं (disfigured)
- No conception or if conception, there will be abortion or miscarriage
- Thus the vitiated शुक्र manifests infertility & disorder both in him as well as in his progeny & brings misery to his entire family

* साम पुरीष लक्षण -

संसृष्टं अभिदोषैस्तु न्यस्तमप्स्वप्यवसीदति ।
पुरीषं भृशं दुर्गन्धिं विच्छिन्नं चामसंज्ञकम् ॥
[सु. उ. 40/17]

- When it combines with दोष's, धातु's and other मल's manifests diseases accordingly
- Sinks in water
- Increases in quantity & frequency
- Foul smell
- Loose stools

* निराम पुरीष लक्षण -

एतान्येव तु लिङ्गानि विपरीतानि यस्य तु ।
लाघवं च मनुष्यस्य तस्य वर्च्चः विनिर्दिशेत् ॥

- opposite to लक्षण's in accordance with साम पुरीष
- लघुत्व of body.

* साम मूत्र लक्षण - [मूलवह स्रोतो दुष्टि]

प्रदुष्टानां तु खल्वेषामिदं विशेष विज्ञानं भवति, तद्यथा अतिसृष्टमतिबद्धं प्रकुपितमल्पाल्पमभीक्ष्णं वा बहलं सशूलं मूत्रं यत्तं दृष्ट्वा मूत्रवाहिन्यश्च स्रोतांसि प्रदुष्टानीति विद्यात् ॥ [च. वि. 5/8]

The following characteristic features develop due to vitiation of मूत्रवह स्रोतस are as follows -

- अतिसृष्ट - Excessive urination
- अतिबद्धम् - Complete obstruction for urination
- अल्पाल्पम् अभीक्ष्णम् - Patient passes little quantity of urine frequently
- प्रकुपितम् - Urine comes out with difficulty
- बहलं सशूलं - Patient passes large quantity of urine associated with pain

* निराम मूत्र लक्षण -

प्रमेहिणो यदा मूत्रं अविच्छिन्नं अनाविलम् ।
विशदं तिक्तकटुकं तदा ऽऽरोग्यं प्रचक्षते ॥ [सु. चि. 12/20]

- Normal quantity with normal frequency
- Not slimy, not turbid
- Clear, तिक्त & कटु रस युक्त

* साम स्वेद लक्षण -

प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति, तद्यथा अस्वेदनमतिस्वेदनं पारुष्यं अति श्लक्ष्णतां अङ्गस्य परिदाहं लोमहर्षं च। दृष्ट्वा स्वेदवाहिन्यश्च स्रोतांसि प्रदुष्टानीति विद्यात् ॥ [च. वि. 5/8]

- अस्वेदन - absence of स्वेद
- अतिस्वेदन - Excessive स्वेद
- पारुष्य - Roughness of skin due to
- अतिश्लक्षण - Excessive smoothness
- अङ्गस्यपरिदाह - Burning sensation all over the body
- Horripilation - लोमहर्ष

* निराम स्वेद लक्षण -

Opposite qualities of आमस्वेद

9) दोषपाक and धातुपाक लक्षण -

दोषपाक

The दोष's which have been separated from their vicious association with आम are called as निरामदोष's or पक्वदोष's.

The procedures, measures & treatments by administering which the आम is destroyed and the दोष's released from the association is called दोषपाक.

* दोषपाक लक्षण -

दोष प्रकृति वैकृत्यं लघुता ज्वर दैहयोः।
इन्द्रियाणां च वैमल्यं दोषाणां पाक लक्षणम् ॥
[भा.नि. 2/66 (मधुकोश)].

When the process of दोषपाक starts the disease process begins to diminish and is manifested by the presence of below mentioned symptoms.

- दोषप्रकृति वैकृत्य → The symptoms of the दोष's taking part in the pathogenesis of a disease will start diminishing, once the दोष's become totally ripened & digested i.e., devoid of आम, the symptoms would almost reduce.
- लघुता ज्वर → दोषपाक would reduce fever or its intensity
- लघुता दैहयोः → The body is relived of heaviness lightness in the body.
- इन्द्रियाणां च वैमल्यं → The perceptionpower of sense organs enhances cleanliness of sense organs.

धातुपाक

धातुपाक is a pathological and unfavourable condition for body. It is a condition in which tissues are surely destructed in quick time. This leads to manifestation of many diseases & loss of immunity and strength.

धातु = tissues
पाक = suppuration, destruction

Vitiation of any दोष may cause either a temporary or permanent destruction of tissues. This happens because vitiated दोष's attack tissues & cause their destruction. This is because tissues are subjected to a process of digestion. This digestion or destruction of धातु's is called धातु पाक.

Destruction & suppuration of anything in body will not takes place without involvement of पित्त दोष. Thus in धातुपाक अवस्था, vitiated पित्त plays a prominent role in destruction of tissues inmaterial of दोष taking part in pathogenesis of disease.

* धातु पाक लक्षण -

निद्रानाशां हृदिस्तम्भो विष्टम्भो गौरव अरुचि।
अरतिः बलहानिः च धातूनां पाक लक्षणम् ॥ [भा.प्र]

- निद्रानाश — loss of sleep
- हृदिस्तम्भ - Constriction in region of heart
- विष्टम्भ - Constipation & also obstruction of different passages of body
- गौरव - Heaviness of body

- अरति - Restlessness
- अरति - anxiety, dullness, Restlessness
- बलहानि - loss of strength & immunity.

10.) Concept, Classification, diagnosis and general complications of आवरण -

All the 3 दोष's circulate all over the body through channels (स्रोतस). Out of, 3 वात having specific property enters the minutest स्रोतस's of the body. That's why वात is said to be powerful one.

Inspite of getting occlusion by पित्त, कफ, आम, etc वात is capable of scattering the पित्त, कफ to different body parts & causes diseases by favouring दोष दूष्य सम्मूर्च्छन in ~~Food~~ occluded स्रोतस वात also brings dryness in धातु's.

वायोर्धातुक्षयात् कोपो मार्गस्यावरणेन च
वातपित्तकफा देहे सर्वस्रोतोऽनुसारिणः ॥
वायुरेव हि सूक्ष्मत्वाद् दुर्बलत्वात्प्रदीरणः ।
कुपितस्तौ समुद्धूय तत्र तत्र क्षिपन् गदान् ॥
करोत्यावृतमार्गत्वाद् रसादींश्च उपशोषयेत् ।
[च. चि. 28/59-60]

Mainly 2 factors are said to be responsible for वात प्रकोप.

1) धातुक्षय (depletion of tissue elements)
2) मार्गावरण [obstruction in channels/स्रोतस]

- वात, पित्त, कफ spreaded all over the body and circulate through channels
- Due to सूक्ष्म गुण (subtle matter) of वात, it enters minute channels.
- प्रकुपित वात carries the remaining 2 दोष's to different places & manifests diseases wherever it struck in occluded channels.
- Along with this it dries up the रसादि धातु's

* आवर्य -

'अत्र आवार्य्यणां बली यावरणात् स्वकर्म हानिर्भवति ॥'
[च. चि. 28/215-216]

The one which is occluded is आवर्य. It is always वातदोष. If वात occluded by another powerful वात or other दोष's, then the occluded one i.e., आवर्य loses its functions.

* आवरक -

आवरकस्य तु स्वकर्मवृद्धिर्भवति । [च. चि. 28/215-216]

आवरक is one which occludes the other and there will be increase in its functions.

It is also accepted that if आवर्य is stronger than आवरक then increased symptoms of आवर्य is observed and vice versa

* आवरण भेद - (MH)

1) अन्योन्यावरण of वातदोष - occlusion among the subtypes of वात - 20 types
2) दोषावृत वात - 13 types - occlusion to वात by पित्त & कफ
3) धात्वावृत वात - 7 types
4) अन्न & मलावृत वात - 3 types
5) आमवृत वात - 1 type

(1) अन्यान्यावरण - (च.वि. ...)

5/10M

Aggravated sub types of वात occlude mutually & responsible for the manifestation of 20 varities of अन्यान्यावरण

i) प्राणावृत व्यान वात -

सर्वेन्द्रियाणां शून्यत्वं ज्ञात्वा स्मृतिबलक्षयम् ।
व्यानेन प्राणावृते लिङ्गं कर्म तत्रोर्ध्वजत्रुकम् ॥

- Emptyness in सर्व इन्द्रिय's
- स्मृति क्षय & बलक्षय
- ऊर्ध्वजत्रुगत रोग चिकित्सा is given.

ii) व्यानावृत प्राणवात -

स्वेदोऽत्यर्थं लोमहर्षत्वदोषः सुप्तगात्रता ।
प्राणे व्यानावृते तत्र स्नेहयुक्तं विरेचनम् ॥

- Excessive स्वेद
- सुप्तगात्रता
- लोमहर्ष - skin disease
- Rx - स्नेहयुक्त विरेचन

Treatment

iii) प्राणावृत समानवात -

प्राणावृते समाने स्युः जडगद्गदमूकताः ।
चतुष्प्रयोगाः शस्यन्ते स्नेहास्तत्र सयापनाः ॥

- जड - difficulty in speech
- गद्गद - slurred speech
- मूकता - dumbness
- Rx → यापन बस्ति

+ 5 types of पञ्चकर्म (वमन, विरेचन, निरूहण, अनुवासन)
+
स्नेहन

iv) समानावृत अपानवात -

समानेनावृतेऽपाने ग्रहणीपार्श्वहृद्गदाः ।
शूलं चामाशये तत्र दीपनं सर्पिरिष्यते ॥

- ग्रहणी रोग
- पार्श्व शूल
- हृद्रोग
- आमाशय शूल

Rx → दीपन सर्पि प्रयोग

v) प्राणावृत उदान वात -

शिरोग्रहः प्रतिश्यायो निःश्वासोच्छ्वास सङ्ग्रहः ।
हृद्रोगो मुखशोषश्चाप्युदाने प्राणसंवृते ॥
तत्रोर्ध्वभागिकं कर्म कार्यमाश्वासनं तथा ।

- शिरोग्रहः
- प्रतिश्याय - obstruction to inspiration & expiration
- हृद्रोग - Heart disease
- मुखशोष - dryness of mouth

Rx → ऊर्ध्वभागिक रोग चिकित्सा - धूमपान, नस्य, etc.,. आश्वासन

vi) उदानावृत प्राणवात -

कर्मौजोबलवर्णानां नाशो मृत्युरथापि वा ।
उदानेनावृते प्राणे तं शनैः शीतवारिणा ॥
सिञ्चेदाश्वासयेच्चैनं सुखं चैवोपपादयेत् ।

- नाश - loss of all types of शारीरिक चेष्टा's, बल & वर्ण (complexion). Even मृत्यु (death).
- Rx → शीतल जल सिंचन (sprinkling) over body, आश्वासन (assurance), सुखपूर्वक विश्राम.

vii) उदानावृत अपानवात -

ऊर्ध्वगेनावृते ऽपाने छर्दिश्वासादयो गदाः ।
स्रुवति तत्र वस्त्यादि भोज्यं चैवानुलोमनम् ॥

Treatment Rx - वातानुलोमक बस्ति

- छर्दि
- श्वास रोग

viii) अपानावृत उदानवात -

मोहो ऽल्पो ऽग्निरतिसार ऊर्ध्वो ऽपानसंवृते ।
वाते स्याद् वमनं तत्र दीपनं ग्राहि चाशनम् ॥

- मोह - unconsciousness
- अल्पाग्नि - diminishes in digestive fire
- अतिसार - Diarrhoea
- Treatment - वमन

Food having the quality of दीपन & ग्राहि property.

ix) व्यानावृत अपानवात -

वस्त्यांध्मानमुदावर्तगुल्मार्तिपरिकर्तिकाः ।
स्निग्धैरनुलोमयेत् ॥

- वमि - Vomitting
- आध्मान - distention of abdomen
- उदावर्त - type of disease, where there is upward movement of वात
- गुल्म
- परिकर्तिका - cutting pain in abdomen
- Line of treatment - स्नेहन & अनुलोमन

x) अपानावृत व्यानवात -

अपानेनावृते व्याने भवेद् विण्मूत्ररेतसाम् ।
अतिप्रवृत्तिस्त्रावि सर्वं सङ्ग्रहणं मतम् ॥

- अतिप्रवृत्ति - excessive discharge of विट, मूत्र, semen

xi) समानावृत व्यानवात -

मूर्च्छा तन्द्रा प्रलापो ऽङ्गसादो ऽग्नेर्बलक्षय
समानेनावृते व्याने व्यायामो लघुभोजनम् ॥

- मूर्च्छा - unconsciousness
- तन्द्रा - drowsiness
- प्रलाप - delirium
- अङ्गसाद - General Malaise
- क्षय - depletion of अग्नि ओजस & शरीर बल.
- Rx - व्यायाम followed by लघुभोजन

xii) उदानावृत व्यानवात -

सुप्तता ऽल्पाग्नित्ता ऽस्वेदश्चेष्टाहानिर्निमीलनम् ।
उदानेनावृते व्याने तत्र पथ्यं मितं लघु ॥

- Stiffness
- निमीलन - closed eyes
- जाठराग्निमान्द्य - अल्पाग्नि
- अस्वेद

xiii - xx) Remaining 8 varities of अन्योन्यावरण can be diagnosed by following principles.

पञ्चान्योन्यावृतानेवं वातान् बुध्येत लक्षणैः ।
प्रधां स्वकर्मणां हानिर्वृद्धिर्वा ऽऽवरणे मता ॥
यथास्थूलं समुद्दिष्टमेतदावरणं ऽपृथक् ।
सलिङ्गं भेषजं सम्यग्बुधानां बुद्धिवृद्धये ॥ (च.चि. 28/215-216)

The mutual occlusions of remaining प्राणवृत अपानवातादि 8 varities can be understood by thier signs & symptoms. It may be understood that which वायु has कार्यहानि in आवृत [occulded one] and which वायु has वृद्धि in its लक्षण's is its आवरक (occluser]

② दोषावृत वात - 13 types [च.चि. 28/221-232]

i) पित्तावृत प्राणवात -

मूर्च्छा दाहो भ्रमः शूलं विदाहः शीतकामिता।
छर्दनं च विदग्धस्य प्राणे पित्तसमावृते ॥ [च]

- मूर्छा - unconciousness
- दाहा - Burning sensation
- भ्रम - giddiness
- शीतकामित - Desire for cold आहार & विहार
- शूल - Pain
- विदाह - Burning sensation in GI tract
- छर्दनंच विदग्धस्य - Vomits undigested food.

ii) कफावृत प्राणवात -

छीवनं क्षवथूद्गारनिः श्वासोच्छवास सङ्गहः।
प्राणे कफावृते रूपाण्यरुचिश्छर्दिरेव च ॥

- Obstruction to क्षवतु [~~belching~~] [sneezing], उद्गार [belching], विश्वास [inspiration] & उच्छवास [Expiration], छीवन [excessive spitting]

iii) पित्तावृत उदानवात -

मूर्च्छाद्यानि च रूपाणि दाहो नाभ्युरसः क्लमः।
ओजोभ्रंशश्च सादश्चाप्युदाने पित्तसंवृते ॥

- मूर्छा - unconiousness
- दाहो नाभि उरस - Burning sensation in umbulicus & chest region
- क्लम - Physical exertion without any physical work
- ओजोभ्रंश - Loss of ओजस
- साद - General melaise.

iv) कफावृत उदानवात -

आवृते श्लेष्मणोदाने वैवर्ण्यं वाक्स्वरग्रहः।
दौर्बल्यं गुरुगात्रत्वं अरुचिश्चोपजायते ॥

- वैवर्ण्य - discolourstion of skin.
- वाक्ग्रह & स्वरग्रह - loss of speech & voice
- दौर्बल्य - debility or physical weakness
- गुरुगात्रत्व - heaviness in the body
- अरुचि - tastelessness.

v) पित्तावृत समानवात -

अतिस्वेदस्तृष्णा दाहो मूर्च्छा चारुचिरेव च।
पित्तावृते समाने स्यादुपघातस्तथोष्मणः ॥

- अतिस्वेद - Excessive sweating
- तृष्णा - excessive Thirst
- दाह - Burning sensation all over the body
- मूर्च्छा - unconciousness
- अरुचि - Tastelessness
- उपघातः तथोष्मणः - Reduction in body temperature or heat

vi) कफावृत समानवात -

अस्वेदो वह्निमान्द्यं च लोमहर्षस्तथैव च।
कफावृते समाने स्याद् गात्राणां चातिशीतता ॥

- अस्वेद - absence of sweating
- वह्निमान्द्य - diminision of digestive fire
- लोमहर्ष - Horripilation
- गात्राणां चातिशीतता - Excessive coldness in the body

vii) पित्तावृत व्यानवात -

व्याने पित्तावृते तु स्याद् दाहः सर्वाङ्गे क्लमः।
गात्रविक्षेपसङ्गश्च सन्तापः स्वेदनः ॥

- दाहः सर्वाङ्गे - Burning sensations all over the body
- क्लम - Physical exertion or tiredness without physical activity
- गात्रविक्षेप सङ्गश्च - limited or restricted body motion movement along with burning sensation & pain.

viii) कफावृत व्यानवात -

गुरुता सर्वगात्राणां सर्वसन्ध्यस्थिजा रुजः।
व्याने कफावृते लिङ्गं गतिसङ्गस्तथाऽधिकः॥

- Heaviness of body
- Pain in all Joints & Bones
- Excessive limitations of body movements.

ix) पित्तावृत अपानवात -

हारिद्रमम्लवर्चस्त्वं नाप्यश्च गुदमेढ्रयोः।
लिङ्गं पित्तावृतेऽपाने रजसश्चातिवर्तनम्॥
Excessive discharge of Menstrual fluid (blood.

x) कफावृत अपानवात -

भिन्नामश्लेष्मसंसृष्टं गुरुस्रवं: प्रवर्तनम्।
श्लेष्मणा संवृतेऽपाने कफमेदस्य दर्शनम्॥

- Patients passes loose, watery, heavy stools, mixed with आम & काफ
- कफज प्रमेह may manifest.

xi) कफपित्तावृत वात लक्षण -

लक्षणानां तु मिश्रत्वं पित्तस्य च कफस्य च।
उपलक्ष्य भिषग्विद्वान् मिश्रमावरणं वदेत्॥

- Mixed features of कफावृत & पित्तावृत वात is observed.

xii) पित्तावृत वात - [च.चि. 28/61]

लिङ्गं पित्तावृते दाहस्तृष्णा शूलं भ्रमस्तमः।
कटुवम्ललवणोष्णैश्च विदाहः शीतकामिता॥

- Burning sensation - दाह
- Used Thirst - तृष्णा
- शूल - Colic pain
- भ्रम - giddiness
- तम - darkness in front of the eyes
- Burning sensation increases after taking कटु, आम्ल, लवण.
- शीतकामित - Desire to cold आहार & विहार

xiii) कफावृत वात लक्षण - [च.चि. 28/62]

शैत्यं गौरवं शूलानि कटवाद्युपशयोऽधिकम्।
लङ्घनायास रूक्षोष्णकामिता च कफावृते॥

- शैत्य - Cold sensation
- गौरव - heaviness
- शूल - Colic pain
- Felling comfortable (Reliving factor) after consuming कटु, उष्ण, etc., food
- desire for fasting, आयास (excersise), dry & उष्ण substances

③ धात्वावृत वात - 7 types -

i) रक्तावृत वात - [च.चि. 28/63]

रक्तावृते सदाहार्तिः त्वङ्मांसान्तरजोभृशम्।
भवेत् सरागः श्वयथुर्जन्यते मण्डलानि च॥

- Excessive pain associated with burning sensation in between skin & मांस
- Inflamatory signs & symptoms like श्वयथु (Swelling), राग (Reddishness), etc.,.
- मण्डल - Circular rashes over skin.

ii) मांसावृत वात - [च.चि. 28/64]

कठिनाश्च विवर्णाश्च पिडकाः श्वयथुस्तथा।
हर्षः विपीलिकानां च सञ्चार इव मांसगे॥

- Appearence of hard, discolored pimples
- श्वयथु - Swelling
- Horripilation
- Feeling as if ants are crawling inside the

iii) मेदावृत वात

'चलः स्निग्धो मृदु शीतः शोफो ऽङ्गेषु अरुचिसंयुतः।
आढ्यवात इति ज्ञेयः स कृच्छ्रो मेदसा ऽवृत ॥'

- Appearance of swelling in the body parts which is motail, unctous, soft & cold.
- Anorexia / tastelessness
- It is also called as आढ्यवात & it is very difficult to cure.

iv) अस्थ्यावृत वात

स्पर्शमस्थ्या ऽवृते तृष्णां पीडनचाभिनन्दति।
सम्भज्यते सीदति च सूचीभिरिव तुद्यते ॥

- Patients likes उष्ण स्पर्श & पीडन (kneading) of शरीर अवयव.
- Breaking pain
- depression
- Pain is similar to the piercing of needle.

v) मज्जावृत वात

मज्जावृते विनामः स्याज्जृम्भणं परिवेष्टना
शूलं तु पीड्यमाने च पाणिभ्यां लभते सुखम्॥

- विनाम - Bending of the body
- जृम्भणं - yawning
- परिवेष्टन - Twisting pain / cramps
- Patient gets relief from pain after pressing by hands.

vi) शुक्रावृत वात -

'शुक्रावेगो ऽतिवेगो वा निष्फलत्वं च शुक्रगे।'

- शुक्रावेग - Non ejaculation of semen.
- शुक्रातिवेग - Premature ejaculation
- निष्फलत्व - Sterility

vii) सर्वधात्वावृत वात -

'सर्वधात्वावृते वायौ श्रोणिवङ्क्षणपृष्ठरुक्।
विलोमो मारुतो ऽस्वस्थं हृदयं पीड्यते ऽति च ॥'

- Pain in श्रोणि (Pubic), वंक्षण (groin) and पृष्ठ (back)
- विलोमो मारुत (Heparard movement or direction of वात
- अस्वस्थ - disturbes the equilibrium state of दोष, धातु, मल, अग्नि, etc.,
- हृदयं पीड्यते - Severe pain in the heart.

(4) अन्न and मलावृत वात - 3 types

i) अन्नावृत वात -

'भुक्ते कुक्षौ च अजीर्णे शाम्यत्यन्नवृतेऽनिले।'

→ भुक्ते कुक्षौ च रुक् - Pain in abdomen after consumption of food.

→ जीर्णे शाम्यति - Pain gets relieved after digestion of food.

ii) मूत्रावृत वात

'मूत्रप्रवृत्तिराध्मानं वस्तौ मूत्रावृतेऽनिले'

→ अप्रवृत्ति of मूत्र - Retension of urine

→ आध्मानं वस्तौ - Destention of urinary bladder.

iii) वर्चसावृत / पुरीषावृत वात

वर्चसोऽतिविबन्धोऽधः स्वे स्थाने परिकृन्तति।
द्रुतत्याशु जरां स्नेहो भुक्ते चानह्यतेव नरः॥
चिरात् पीडितप्रकाशेन दुःखं शुष्कं शकृत् सृजेत्।
प्रीणीवङ्क्षणपृष्ठेषु रुग्विलोमत्व मारुतः॥
अस्वस्थं हृदयं चैव वर्चसा त्वावृते ऽनिले।

- अतिविबन्धं - Severe Constipation
- अधः स्वे स्थाने परिकृन्तति - Cutting type of pain in anorectal region
- Quick digestion of unctous substance
- Discomfort & accumulation of वात in the abdomen immediately after consuming the food.
- Patint passes stool which is शुष्क with lots of difficulty & pain in it takes long time to defecate.
- Pain in श्रोणि, वङ्क्षण, पृष्ठ region
- Upward & Horizontal movement of वात
- delelopment of abnormality in हृदय.

* आमावृत वात / सामवात लक्षण -

सर्वं च मारुतं सामं तन्द्रास्तैमित्य गौरवैः
स्निग्धत्वारोचकालस्य शैत्य शोफाग्निहानिभिः।
कटुरुक्षाभिलाषेण तद्विद्यादुपरायेन च।
युक्तं विद्यान्निरामं तु तन्द्रादीनां
विपर्ययात ॥

i) तन्द्रा - stupor
ii) स्तैमित्य - Rigidity / Inactiveness
iii) गौरव - Heaviness
iv) स्निग्ध - unctousness
v) अरोचक - anorexia
vi) आलस्य - Lassitude
vii) शैत्य - cold sensation
viii) शोफ - Swelling / edema
ix) अग्निहानि - Diminition of digestive fire
*) कटु रुक्षाभिलाष - Desire for Pungent, dry food substances
xi) तद्विद्योपशय - Conditions gets relieved by कटु and रुक्ष substances.
xii) Opposite to above symptoms indicate निराम state.

* आवरण उपद्रव - [Complications of आवरण]

हृद्रोगो विद्रधिः प्लीहा गुल्मो ऽतिसार एव च।
भवत्युपद्रवस्तेषां आवृतानां उपेक्षणात ॥
तस्मादावरणं वैद्यः पवनस्योपलक्षयेत ॥
पक्ष्यात्मकस्य वातेन पित्तेन श्लेष्मणा ऽपि वा ॥
[च. चि. 28/236-238]

→ हृद्रोग - Heart diseases
→ विद्रधि - abscess
→ प्लीह - Spleen diseases
→ गुल्म - Tumors
→ अतिसार - Diarrhea

That is why, proper assessment and examination of आवरण [occlusion] of 5 types of वात by other kinds of वात, पित्त, कफ etc., is required.

12) दोषगति and रोगमार्ग

* दोषगति

→ गति - Movement
→ Movement of दोष from one place to other is termed as दोषगति.
→ दोषगति depends upon the unequilibrium and equilibrium state of दोषs.
→ Equilibrium state of दोषा s refer to "दोषs are present in their own site & performing normal functions.
→ Unequilibrium state of दोषs is a condition, which develops due to Hypo or hyper functioning of दोषs.

"क्षयः स्थानं च वृद्धिश्च दोषाणां त्रिविधा गतिः।
ऊर्ध्वं च अधश्च तिर्यक् विज्ञेया त्रिविधा चरा ॥
त्रिविधा चापरा कोष्ठशाखमर्मास्थि सन्धिषु।
इत्युक्ता विधिभेदेन दोषाणां त्रिविधा गतिः ॥"
[च. सू. 17/112,113]

I 1) क्षय 2) स्थान 3) वृद्धि

II 1) ऊर्ध्व 2) अधः/अधो 3) तिर्यक्

III 1) कोष्ठगति 2) शाखा 3) मर्मास्थिसन्धि गति

2) "चय प्रकोप प्रशमाः पित्तादीनां यथाक्रमम्।
भवन्त्येकैकशः षट्सु कालेष्वभ्रगमादिषु ॥"
[च. सू. 17/114]

II 1) चय 2) प्रकोप 3) प्रशम

→ This is natural phenomenon and doesn't produce diseases.
→ But on the contrary if it attains six stages of आधिक्रियाकाल, then only, disease manifests

3) गतिश्चद्विविधा दृष्टा प्रकृती वैकृति च या।
[च. सू. 17/115]

1) 2) प्राकृति/प्राकृतगति 2) वैकृति/वैकृतगति
↓ ↓
दोषगति in स्वस्थशरीर दोषगति in अस्वस्थ शरीर.

I 1) क्षय 2) स्थान 3) वृद्धि

Including स्वस्थ and आतुर, 3 types of movements are described for वातादि दोष

1) क्षय - Hypostate of दोष
2) स्थान - Normal state of दोष
3) वृद्धि - Hyperstate of दोष

→ Only दोषवृद्धि is going to Manifest the diseases

* निदान for Movement of दोष from कोष्ठ to शाख -

"व्यायामादूष्मणः तैक्ष्ण्यात् हितस्य अनवचरणात्।
कोष्ठाच्छाखा मलायानि द्रुतत्वात् मारुतस्य च ॥
[च.सू. 28/31]

1) व्यायाम - Heavy exercise
2) ऊष्मणः - Excess Heat / Increased warmthness
3) तैक्ष्ण्यात् - Intake of तीक्ष्णगुणयुक्त आहार
4) हितस्य अनवचरण - Not following wholesome आहार and विहार
5) द्रुतत्व of मारुत - वातदोषवृद्धि in the body.

* निदान for Movement of दोष from शाख to कोष्ठ -

वृद्ध्या विष्यन्दनात् पाकात् स्रोतोमुखविशोधनात्।
शाखा मुक्त्वा मलाः कोष्ठं यान्ति वायोश्च निग्रहात् ॥
[च. सू. 28/33]

1) वृद्धि of दोष
2) विष्यन्दना - Liquification of दोष and दूष्य
3) पाक - Suppuration / Maturation
4) स्रोतोमुखविशोधन - Cleaning of स्रोतस
5) वायु निग्रह - Controlling वातदोष.

* रोगमार्ग -

"त्रयोरोगमार्ग इति - शाखा, मर्मास्थिसन्धयः कोष्ठश्च" [च.सू. 11/38]

1) शाखा / बाह्यरोगमार्ग
2) मर्मास्थिसन्धि / मध्यम कोष्ठमार्ग
3) कोष्ठ / आभ्यान्तररोगमार्ग

⟹ 1) शाखा / बाह्यरोगमार्ग -

"तत्र शाखा रक्तादयो धातवस्त्वक् च, स, बाह्यो रोगमार्गः।" [च.सू. 11/38]

शाखामार्ग includes diseases of रक्तादिधातुs and त्वक्. रक्तादि means मांस, मेद, अस्थि, मज्जा, शुक्र.

"शाखारक्तादयः षड्धातवस्त्वक् चेति सप्तको बाह्यो मार्गः।" [गङ्गाधरः]

⟹ शाखा includes six धातुs and त्वक्. All these 7 are included in one part, that is बाह्यरोगमार्ग.

⟹ The word त्वक् has been designated because any changes in the रसधातु are expressed in the skin.

⟹ Almost all the diseases which arise out of बाह्यरोगमार्ग are सुखसाध्य.

* diseases of बाह्यरोगमार्ग - [च.सू. 11/39]

- गण्ड - Goitre - Inflamatory reaction
- पिडक - Pimples
- अलजी - Boil / Blister
- अपची - Scrofula
- चर्मकील - Sentinile Pile
- अधिमांस - Granuloma
- मषक - Moles
- कुष्ठ - Skin diseases / Various dermatological disorders including leprosy.
- व्यङ्ग - Freckles
- External / बाहरी varities of बाह्य
  - विसर्प
  - अर्श
  - गण्डालजि - diseases of face
  - श्वयथु
  - विद्रधि
  - गुल्म
  - अजगल्लिका (skin disorder)

⟹ 2) मध्यमरोगमार्ग / मर्मास्थिसन्धि -

"मर्माणि पुनर्बस्ति हृदयमूर्धादीनि, अस्थिसंधयो, अस्थिसंयोगास्तत्र उपनिबद्धाश्च स्नायु कण्डराः, स मध्यमो रोगमार्गः"। [च.सू. 11/38]

- diseases of vital organs like बस्ति, हृदय, मूर्ध are included.
- Diseases of अस्थि, सन्धि, अस्थि related structures, स्नायु, कण्डर all comes under मध्यमरोगमार्ग

"मध्यममार्गत्व वचनेन तद् रोगाणं कृच्छ्र साध्यत्वं ख्यापितम" [गङ्गाधर]

मध्यममार्गरोगs are कृच्छ्रसाध्य

* diseases of मध्यमरोगमार्ग - [च.सू. 11/39]

- पक्षवध - Haemiplegia / stroke
- पक्षग्रह - Stiffness of half side of the body
- अपतानक - Clonic Convulsions.
- अर्दित - Facial paralysis / Bell's Palsy

- शोष - Emaciation
- राजयक्ष्म - Pulmonary tuberculosis
- अस्थिसन्धिशूल - Pain in Bones & Joints
- गुदभ्रंश - Prolapse of Rectum
- शिरोरोग -
- हृदयरोग
- बस्तिरोग
- हिक्का - Hiccups, etc.,

⟹ 3) आभ्यन्तर रोगमार्ग/कोष्ठरोगमार्ग -

"कोष्ठः पुनरुच्यते महास्रोतः शरीरमध्यं महानिम्नं आमपक्वाशयश्चेति पर्यायशब्दैः तन्त्रे सरोगमार्ग आभ्यन्तरः ।" [च. सू. 11/48]

- synonyms → महास्रोतस, शरीरमध्या, महानिम्न [deep/internal part of body], आमपक्वाशय (by चरक)
→ उदर, महारणिश्चिद्र, महागर्त (by गङ्गाधर)

- साध्यासाध्यत्व of आभ्यन्तर मार्गगत व्याधि -
सुखसाध्य, कृच्छ्रसाध्य, असाध्य depending on their manifestation.

- diseases - [च. सू. 11/49]

1) ज्वर	6) विसूचिक	11) प्लीह
2) अतिसार	7) कास	
3) हिक्का	8) श्वास	
4) छर्दि	9) उदर	
5) अलसक	10) आनाह	

- Internal or आभ्यन्तर variety of - विसर्प, विधादि, अर्श, गुल्म, श्वयथु,

13) Detailed study of स्रोतोमूल, स्रोतोदुष्टि सामान्य and विशिष्ट हेतु लक्षण of all स्रोतस. Differences b/w स्रोतोदुष्टि and ख वैगुण्य.

→ The word 'स्रोतस' derived from 'सृ गतौ' धातु, which means movement.

* Definition of स्रोतस -

* 1) 'स्रवणात् स्रोतांसि'। [च. सू. 30/12]
→ It is the path helps for transformation of substances is called स्रोतस.
→ Nutrient substances are supplied to cells & tissues via the process of transudation through 'path' is called 'स्रोतस'. [चक्रपाणि]

* 2) स्रोतांसि खलु परिणामं आपद्यमानानां धातुनां अभिवाहिनि भवन्ति आयनार्थेन ॥ [च. वि. 5/3]
→ Channels carry the transformed धातु s to different destinations through their mass of network to nourish cells and tissues.

3) स्रोतस's are defined as empty spaces spreaded to entire body, which originates from route -space except सिरा and धमनि. [सु. शा. 9/13]

4) All the entire empty space where ever it is present distributed uniquely for the supply of proper nourishment to the body is called स्रोतस [डल्हण]

5) स्रोतस are those in which मनस, प्राण, अन्न, जल, दोष, धातु, उपधातु, धातुमल, मल, मूत्र, are circulating. [शारीरस्थान पूर्वखण्ड, 3/2]

6) स्रोतस are innumerable. [भाव. पू. 3/33]

* स्रोतोपपत्ति -

'स्रोतांसि सिराः, धमन्यः, रसायन्यः, रसवहिन्यः, नाड्यः, पन्थानः, मार्गाः, शरीरछिद्राणि, संवृतासंवृतानि, स्थानानि, आशयाः, निकेतानि चेति, शरीरधात्ववकाशानां, लक्ष्यालक्ष्याणां नामानि भवन्ति।' [च.वि. 5/9]

Synonyms सिरा, धामनि, रसायनि, रसवहिनि, नाडि, पन्थान, मार्ग, शरीरछिद्र, संवृता, असंवृता, स्थान, आशय, निकेत, शरीरधात्ववकाश, लक्ष्य, अलक्ष्य [च.वि. 5/9]

→ सिरा, स्रोतस, मार्ग, ख, धमनि [सु.सू. 9/13] [उल्बण]

* Structure of स्रोतस

बिसानामिव सूक्ष्माणि दूरं प्रविसृतानि च।
द्वाराणि स्रोतसां देहस्तो वैरूपचीयते॥ [अ.हृ. शा. 3/46]

Orifices of the स्रोतस are सूक्ष्म (Minute); spreaded long and far away similar to the बिसा [lotus stalk]. Through such channels, रस circulates and nourishes the cells and tissues.

* Colour of स्रोतस -

स्वधातु समवर्णानि वृत्तस्थूलानि अणूनि च।
स्रोतांसि दीर्घाणि आकृत्या प्रथान सदृशानि च॥
- [अ. हृ. शा. 3/45]
- [च. वि. 5/25]

→ स्रोतस attain the colour of धातु-s circulating in them.

→ These are वृत्ता (round/circular), स्थूल (big), अणु (Minute), दीर्घ (long) and resembles like lines of leaf

* स्रोतोप्रामुख्यत - Importance of स्रोतस -

1) 'अहितसेवनात् तानि दुष्टायशोगाय, विशुद्धानि सुखस्य च।' [अ.हृ. शा. 3/42]

→ अहित (unwholsome) आहार & विहार leads to स्रोतोदुष्टि and which leads to Manifestation of diseases.

→ हित (wholsome) आहार & विहार leads to good & sound health

2) 'स्रोतोविदुषतो वैद्यः प्रत्याख्याय प्रसाधयेत्।' - [सु. शा. 9/2]

→ Injury to स्रोतस leads to incurable diseases or conditions. - [अ.हृ. शा. 3/48]

3) [च.वि. 6/6]

→ वात, पित्त, कफ दोषाs moves inside the स्रोतस to perform their normal functions at different places.

→ Similarly, things which are beyond perception of sensory organs [अतीन्द्रियाs] like चेतन [Mind], आत्म etc., moves inside the स्रोतस and are located in अतीन्द्रिय. [Not perceived through common sense organs].

→ Healthy स्रोतस perform their Normal functions as a result, body is free from diseases [प्राकृत स्रोतस]

→ Unhealthy स्रोतस [विकृत / दूषित] becomes root cause for the development of diseases.

→ ~~स्रो~~

4) [च. वि. 6/22]

→ Once the empty spaces [स्रोतसस] becomes abnormal, it brings abnormality in normal धातु by not transporting to required destination.

→ स्रोतस vitiates other स्रोतस, धातु & vitiates other धातु. For all these disturbed [दोषs] are responsible

→ दोषs get vitiated by the disturbed functions of जाठराग्नि. That is why it is said that आयु, आरोग्य, बल, पोषण, etc., are depend on अग्नि.

* स्रोतोवध / स्रोतोवध लक्षण -

3) [अ. हृ. शा. 3/47, 48]

→ मोह - unconsciousness / disturbed state of mind
→ ~~कम्प~~ - Tremorus
→ आध्मान - distension of abdomen
→ वमि - Vomiting.
→ ज्वर - Fever
→ प्रलाप - delluium - excessive irrelevant speech
→ शूल - Pain
→ विण्मूत्रशैथ्य - Obstruction to विट् & मूत्र.
→ मरण - death.
→ स्रोतोवध has to be considered as प्रत्याख्येय condition.
→ Hence inform the patient & his attenders & then plan the treatment by removing the foreign body & manage the wounds as per 'सद्यः क्षत विधान' [Acute wound line of treatment]

2) [अ. हृ. शा. 6/19]

→ भ्रम - Giddiness
→ मोह - Unconciousness
→ कम्प - Tremors
→ प्रलाप - Excessive irrelevant speech
→ आध्मान - Distension of abdomen
→ शूल - Pain
→ अरुचि - Tastlessness
→ तृष्णा - Thirst
→ छर्दि - Vomiting
→ ज्वर - Fever
→ अतिरुधिर
→ मूत्रपुरीष शैथ्य
→ मरण - death.

* स्रोतो भेद

Broad classifications [बाह्य / आभ्यान्तर

1) बाह्य स्रोतस / बहिर्मुख स्रोतस

a) Acc to आचार्य सुश्रुत,

Males - 9
Females - 12

Males	Females
1-2) नासारन्ध्र	10-11) स्तनरन्ध्र
3-4) कर्णरन्ध्र	12) रक्तपथ / स्तन्यवह / गर्भरन्ध्र
5-6) नयनरन्ध्र	
7) मेहन (मेढ्र)	
8) गुद (अपान)	
9) वदन (वक्त्र)	

b) Acc to आचार्य शारङ्गधर -

Males - 10
Females - 13
He has included 'मस्तक रन्ध्र' (Brain canal)

2) आभ्यान्तर / अन्तर्मुखी

a) Acc to आचार्य चरक 13 in number- [च. वि. 5/7] [अ.स.शा. 6/35]

① प्राणवह	⑥ मांसवह	⑪ मूत्रवह
② उदकवह	⑦ मेदवह	⑫ पुरीषवह
③ अन्नवह	⑧ अस्थिवह	⑬ स्वेदवह
④ रसवह	⑨ मज्जावह	
⑤ रक्तवह	⑩ शुक्रवह	

⑯ Acc to आचार्य सुश्रुत 11 pairs

① प्राणवह - 2	⑥ मांसवह - 2	⑪ आर्तववह - 2
② अन्नवह - 2	⑦ मेदवह - 2	
③ उदकवह - 2	⑧ मूत्रवह - 2	
④ रसवह - 2	⑨ पुरीषवह - 2	
⑤ रक्तवह - 2	⑩ शुक्रवह - 2	

आचार्य सुश्रुत does not included अस्थिवह, मज्जावह and 'स्वेदवह स्रोतस'. Instead he has included आर्तववह स्रोतस.

★ Why सुश्रुत does not included अस्थिवह, मज्जावह and स्वेदवह स्रोतस? [सु. शा. 9/12, डल्हण]

अस्थिवह, मज्जावह, स्वेदवह स्रोतस are originated from मेद and it was discussed in detail under मेदोवह स्रोतस. As these स्रोतस prevaded the entire body and it is not possible to explain the विद्ध लक्षण of these. Moreover it does not come under the purview of शल्यतन्त्रज्ञ.

* सामान्य स्रोतोदुष्टि निदान

"आहारश्च विहारश्च यः स्यात् दोषगुणैः समः।
धातुभिः विगुणश्चापि स्रोतसां स प्रदूषकः॥"

[च. वि. 5/23]
[अ. हृ. शा 3/44]

→ आहितकर आहार and विहार which are responsible for the aggravation of वातादि दोषाs and धातुs.

→ Not following अष्टविध आहार विशेष विधि आयतन's

→ Unwholesome आहार and विहार:

* स्रोतोदुष्टि प्रकार / सामान्य स्रोतोदुष्टि लक्षण

'अतिप्रवृत्तिः सङ्गोवा सिराणां ग्रन्थयोऽपिवा।
विमार्गगमनं चापि स्रोतसां दुष्टि लक्षणम्॥'
[च.वि. 5/24]

1) अतिप्रवृत्ति - Excessive action
   Ex (i) Excessive urination - प्रमेह
   (ii) Excessive watery stools - अतिसार
   (iii) Excessive mucous secretion - तमकश्वास

2) सङ्ग - Complete or partial obstruction
   Ex - (i) मूत्रकृच्छ्र (iii) विबन्ध
   (ii) मूत्राघात (iv) ज्वर
   (v) ग्रहणी

3) सिरा ग्रन्थी - 'कुटिल भवत्वं' i.e nodules, Tumors, new growths inside the स्रोतस्
   Ex (i) अर्श - Hemorrids
   (ii) उदररोग
   (iii) नाडिव्रण - Vericos veins
   (iv) चर्मकील - Wrinkels.

4) विमार्गगमन -
Leaving its own path and entering into other path.
Ex - विमार्गगमनं च यथा मलस्य मूत्रमार्ग गमनमित्यादि॥ [चक्रपाणि]

→ Enterence of मल into मूत्रमार्ग
Ex - (i) भगन्दर
(ii) रक्तपित्त
(iii) उदररोग
(iv) कामला
(v) तमकश्वास
(vi) शौफ

<1> प्राणवह स्रोतस -

Channels carrying प्राणवायु is called प्राणवहस्रोतस

* मूल -
(1) तत्र प्राणवहानां स्रोतसां हृदयं मूलं महास्रोतसंच॥ [च.वि. 5/8]
→ हृदय
→ महास्रोतस [ऊरु]
(2) तत्र प्राणवहे द्वे तयोर्मूलं हृदयं रसवहिन्यश्च धमन्यः॥ [सु.शा.
→ हृदय
→ रसवाहिनि धमनि - arteries carrying रसधातु lymph vessels

* दुष्टि निदान -
क्षयात् सन्धारणात् रौक्ष्यात् व्यायामात् क्षुधितस्य च।
प्राणवाहिनी दुष्यन्ति स्रोतस अन्यैश्च दारुणैः॥ [च.वि. 5/10, अस्म. शा. 9/36]
→ क्षयात् - धातुक्षय
→ वेगसंधारण - Suppression of urges
→ रौक्षात् - Intake of रुक्षादि आहार and विहार
→ व्यायामात् क्षुधितस्य च - Heavy exercise during hunger
→ Other factors which brings vitiation of स्रोतस

* दुष्टि लक्षण - Signs and symptoms :

प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति ;
तद्यथा - अतिस्तृष्णं अतिबद्धं कुपितं अल्पाल्पं अभिक्ष्णं वा
सशब्दशूलं उच्छ्वसनं दृष्ट्वा प्राणवहान्यस्य
स्रोतांसि प्रदुष्टानीति विद्यात् ॥ [च.वि. 5/7]

→ अतिस्तृष्ण - Prolonged respiration
→ अतिबद्ध - Obstructed respiration
→ कुपितं - agitated resp"
→ अल्पाल्पं - frequent respiration
→ सशब्दशूलं उच्छ्वसनं - Respiration associated with sound and pain.

* विद्ध लक्षण -

तत्र विद्धस्य क्रोध विनमन मोहन भ्रमण वेपनानि
मरणं वा भवति ॥ [सु.शा. 9/12]

→ क्रोध - Groaning
→ विनमन - Bending of body
→ मोहन - Delusion
→ भ्रमण - Giddiness / illusion
→ वेपन - Tremors
→ मरण - death

* विकार [Diseases of प्राणवह स्रोतस]

- श्वास
- कास
- हिक्का
- राजयक्ष्म
- हृद्रोग
- स्वरभेद
- सन्यास
- वातव्याधि

(2) उदकवह स्रोतस

Channels which carry water is called उदकवह स्रोतस.

* पर्याय -
अम्बुवह, तोयवह

* मूल -

① उदकवहानां स्रोतसां तालुमूलं क्लोम च। [च.वि. 5/8]
→ तालु - Palate
→ क्लोम - Pancreas

② उदकवहे द्वे तयोर्मूलं तालु क्लोमं च। [सु.शा. 9/

→ तालु
→ क्लोम

* निदान for vitiation -

औष्ण्यादामाद भयात्पानदति शुष्कान्नसेवनात् ।
अम्बुवहिनिदुष्यन्ति तृष्णाश्चति पीडनात् ॥ [च.वि. 5/11]

→ औष्ण्यात् - Exposure to heat
→ आमाद - Indigestion
→ भयात् - fear
→ पानात् - Excessive intake of drinks
→ अति शुष्कान्न सेवनात् - Intake of dry food in excess
→ तृष्णायाश्चति पीडनात् - who is suffering from excessive thirst

* लक्षण -

प्रदुष्टानां तु खल्वेषामिदं विशेष विज्ञानं भवति ;
तद्यथा - निद्घातत्वौष्ठक्लोमशोषं पिपासां प्रवृद्धां दुष्टं
-दकवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात् ॥
[च.वि. 5/8]

→ शोष (dryness) of जीह्वा, तालु, ओष्ठ, कण्ठ, क्लोम

→ पिपासा च अति प्रवृद्धा → Excessive severe thirst

* विद्ध लक्षण -

तत्र विद्धस्य पिपासा सद्यो मरणं च। [सु. शा. 9/12]

→ पिपास - thirst

→ सद्यो मरण - Immediate death within 7 days

* विकार's / diseases -

→ प्रमेह
→ शोफ
→ तृष्णा
→ उदररोग
→ तमकश्वास
→ पानात्यय [मद्यन विकार]

(3) अन्नवह स्रोतस

Channels carrying food [अन्न].

* मूल -

① अन्नवहानां स्रोतसां आमाशयो मूलं वामं च पार्श्वं ॥ [च. वि. 5/8]

→ आमाशय - Stomach
→ वामपार्श्व - Left flanks.

② अन्नवहे द्वे तयोर्मूलं आमाशयो अन्नवाहिन्यश्च धमन्यः [सु. शा. 9/12]

→ आमाशय - Stomach
→ अन्नवाहि धमनि - Food carrying धमनि.

* निदान -

अतिमात्रस्य च अकाले चाहितस्य च भोजनात् अन्नवाहीनि दुष्यन्ति वैगुण्यात् पावकस्य च॥ [च. वि. 5/12]

→ अतिमात्र भोजन - Excessive intake of food
→ अकाल भोजन - Eating during improper Time
→ अहित भोजन - Consumption of unwholesome food
→ वैगुण्यात् पावकस्य - Impairment in जाठराग्नि

* लक्षण of vitiated अन्नवह स्रोतस -

प्रदुष्टानां तु खल्वेषमिदं विशेष विज्ञानं भवति, तद्यथा अनन्नाभिलाषणं अरोचक अविपाकौ छर्दि च दुष्ट्वा अन्नवहान्यस्य स्रोतांसि प्रदुष्टानीति विद्यात् ॥ [च. वि. 5/8]

→ अनन्नाभिलाषण - Lack of Interest towards food
→ अरोचक - anorexia
→ अविपाक - Indigestion
→ छर्दि - Vomitting

* विकार -

- छर्दि
- अतिसार
- अजीर्ण
- अग्निमान्द्य
- क्रिमि
- अरोचक
- गुल्म
- मुखरोग

- अम्लपित्त
- विसूचिक
- विलम्बिका
- अर्श
- शूल
- उदररोग

(५) रसवह स्रोतस -

Channels which carries रस [nutrient substances] is called रसवह स्रोतस.

* मूल -

① रसवहानां स्रोतसां हृदयं मूलं दश च धमन्यः। [च. वि. ५/८]
→ हृदय - Heart
→ दश च धमनि - 10 vessels

② रसवहे द्वे तयोर्मूलं हृदयं रसवाहिन्यश्च धमन्यः। [सु. शा. ९/१२]
→ हृदय - Heart
→ रसवहिनि धमनि - रस carrying channels.

* निदान -

गुरुशीतं अतिस्निग्धं अतिमात्रं समश्नताम्।
रसवाहीनि दुष्यंति चिन्तया नां च अतिचिन्तनाम्॥
[च. वि. ५/१३]

→ Intake of गुरु [Heavy] and शीत [Cold] food substances
→ अतिस्निग्ध भोजन - Excess intake of unctous food
→ अतिमात्रा भोजन
→ समशन - Intake of wholesome and unwholesome food together
→ अतिचिन्तन - Excessive worry.

* लक्षण [च. सू. २८/९-१०] -
सामरसधातु लक्षण,
all are same.

* विद्ध लक्षण -
'तत्र विद्धस्य शोषः प्राणवह विद्धवच्च मरणं तल्लिङ्गानि च।' [सु. शा. ९/१२]
→ शोष [Emasciation], other symptoms similar to प्राणवह स्रोतोविद्ध लक्षण and मरण

* विकार -
→ हृद्रोग
→ मैत्रीरोग
→ प्रमेह
→ रसगतकुष्ठ
→ विषमज्वर
→ विसर्प
→ धातुगतज्वर
→ वातरक्त
→ क्लैब्य
→ राजयक्ष्म
→ ज्वर
→ मूर्च्छा
→ सन्यास
→ पाण्डु
→ शोष

(5) शोणितवह / रक्तवह स्त्रोतस

* Definition -
The channels which carry शोणित (Blood)

* मूल -

1) शोणितवहानां स्रोतसां यकृन्मूलं प्लीहा च। [च. वि. 5/8]

→ यकृत - liver
→ प्लीहा - Spleen

2) रक्तवहे द्वे तयोर्मूलं यकृत् प्लीहानौ रक्तवाहिन्यश्च धमन्यः। [सु. शा. 9/12]

→ यकृत, प्लीहा
→ रक्तवहिनि धमनि

* निदान -

(1) विदाहीनी अन्नपानानि स्निग्धोष्णानि द्रवाणि च।
रक्तवाहीनि दुष्यन्ति भजतां चातपानलौ ॥ [च. वि. 5/14]

→ Intake of food substances which reduces burning sensation in the body.
→ Excessive consumption of unctous, hot and द्रवाणि (watery substances)
→ भजतां च आतप अनलौ - Excessive exposure to आतप sun and अनल heat

(2) → A/c to आचार्य सुश्रुत [सु. सू. 21/23]

- All पित्त aggravating factors
- दिवास्वप्न
- Excessive क्रोध, Exposure to अनल, आतप sun
- Excessive श्रम (Exertion)
- अभिघात - Injury
- अजीर्ण - Indigestion
- विरुद्धाहार - Consuming Antagonistic food
- अध्यशन - Consuming food before the digestion of previous food
- Excess Intake of द्रव (liquid), स्निग्ध, गुरु आहार
- (Without the involvement of दोषs, रक्त will not aggravate and time of aggravation may be known as per involvement of दोषs [सु. सू. 21/25])

* लक्षण -
[च. सू. 28/11-13]

* विद्धलक्षण -

"तत्र विद्धस्य श्यावाङ्गता ज्वरो दाहः पाण्डुता शोणितगमनं रक्त नेत्रता चेति।" [सु. शा. 9/12]

→ श्यावाङ्गता - Bluish / Dark brownish colouration of Body
→ Fever, दाह (Burning sensation), पाण्डुता (Paleness)
→ शोणित गमन - Haemorrhages
→ रक्तनेत्रता - Redness in eyes

* विकार -

→ क्रोष्टुक शीर्ष
→ मसूरिक
→ विसर्प
→ रक्तपित्त
→ रक्तधानुगत ज्वर
→ विद्रधी / विद्रधि
→ रक्तगुल्म
→ शीतपित्त
→ कोठ
→ वातरक्त
→ कुष्ठ
→ पित्र
→ दाह
→ असृग्धर
→ अर्बुद
→ कामल
→ उदर्द

(6) मांसवह स्रोतस -

* Definition
The channels which carry the substances to nourish मांस is called मांसवह स्रोतस.

* मूल-

1) मांसवहानां च स्रोतसां स्नायुर्मूलं त्वक् च ॥ [च.वि. 5/8]
→ स्नायु - ligaments
→ त्वक् - skin

2) मांसवहे द्वे तयोर्मूलं स्नायु त्वचश्च रक्तवहाश्चधमन्यः। [सु. शा. 9/13]
→ स्नायु, त्वच
→ रक्तवहे धमनि - रक्त carrying धमनि.

* निदान -
अभिष्यन्दीनि भोज्यानि स्थूलानि च गुरूणि च ॥
मांसवहिनि दुष्यन्ति भुक्त्वा च स्वपतां दिवा ॥ [च.वि. 5/15]
→ अभिष्यन्दि भोजन - Intake of food substance which induces moistureness in दोष, धातु, स्रोतस
→ स्थूल आहार - Excessive consumption of Bulk promoting food
→ गुरु आहार - Excessive consumption of Heavy food or not easily digestable food.
→ भुक्त्वा च स्वपतां दिवा - Intake of food followed by day sleep.

* लक्षण -
[च. सू. 28/13-15]

* विद्धलक्षण -
तत्र विद्धस्य श्वयथु मांस शोषः सिराग्रन्थयो मरणं च। [सु. शा. 9/12]
→ श्वयथु - inflammation in मांस
→ मांस शोष - Muscle wasting
→ सिरा ग्रन्थि - Varicose veins and death.

* विकार -
→ प्रमेह
→ कुष्ठ
→ मांसधर ज्वर
→ वातरक्त
→ विद्रधि
→ राजयक्ष्मा
→ विसर्प
→ अर्श
→ शोफ
→ मसूरिक

(7) मेदोवह स्रोतस -

Channels which carry the substances which nourishes the मेदोधातु.

* मूल -

1) मेदोवहानां स्रोतसां वृक्कौ मूलं वपावहनं च ॥ [च. वि. 5/8]

→ वृक्कौ - Kidneys
→ वपावहनं - omentum

2) मेदोवहे द्वे तयोर्मूलं कटि वृक्कौ च ॥ [सु. शा. 9/12]

→ कटि - waist
→ वृक्कौ - Kidney

3) मेदोवाहिनि वृक्कौ मांस च ॥ [अ. हृ. शा. 5/43]

→ वृक्कौ
→ मांस

* निदान -

अव्यायामात् दिवास्वप्नाद् मेद्यानां चाति भक्षणात् ।
मेदोवाहीनि दुष्यन्ति वारुण्याश्चाति सेवनात् ॥ [च. वि. 5/16]

→ अव्यायाम - Lack of physical exercise
→ दिवास्वप्न - Day sleep
→ मेद्यानां च अति भक्षणात् - Excessive intake of fatty foods.
→ वारुण्याश्च अति सेवन - Excess drinking of वारुणि (A kind of wine - वारुणि)

* लक्षण -

[च. सू. 28/15]

* विद्ध लक्षण -

तत्र विद्धस्य स्वेदागमनं स्निग्धाङ्गता तालु शोषः स्थूल शोफता पिपासा च । [सु. शा. 9/12]

→ स्वेदागमन - Excessive perspiration and sweating
→ स्निग्धाङ्गता - Unctuousness / sliminess of the body parts
→ तालु शोष - Dryness in palate
→ स्थूल शोफता - Marked swelling
→ पिपासा - Severe Thirst.

* विकार -

→ प्रमेह
→ क्षैत्र
→ विषमज्वर
→ कुष्ठ
→ मसूरिक
→ श्लीपद
→ मेदोरोग
→ ज्वर
→ मेदोधातुगतज्वर
→ वातरक्त
→ शोत
→ उदररोग

⟨8⟩ अस्थिवह स्रोतस् -

Channels which carry the substances which nourish the अस्थिधातु is called अस्थिवह स्रोतस्

* मूल -
अस्थिवहनां स्रोतसां मेदोमूलं जघनं च ।
[च.वि. 5/8]
→ मेद - adipose tissue
→ जघन - Gluteal region / Buttocks

* निदान -
व्यायामाद् अतिसंक्षोभाद् अस्थ्नां अति विघट्टनात् ।
अस्थिवाहीनि दुष्यन्ति वातालानां च सेवनात् ॥ [च.वि. 5/17]
→ व्यायामाद् - Excessive physical exercise
→ अतिसंक्षोभा - Over strain to bones.
→ अस्थ्नां अति विघट्टनात् - Excessive friction among bones
→ वातालानां च सेवनात् - Consumption of वात aggravating factors (Excessive) [आहार & विहार]

* लक्षण -
[च.सू. 28/16]

* विकार -
→ आमवात
→ सन्धिवात
→ राजयक्ष्म
→ विषमज्वर
→ वातकण्टक
→ कुष्ठ
→ मसूरिका
→ अस्थिधातुकज्वर
→ वातरक्त
→ दन्तरोग etc.,...

⟨9⟩ मज्जावह स्रोतस्

Channels which carry the substances to nourish मज्जाधातु is called मज्जावह स्रोतस्.

* मूल -
मज्जावहनां स्रोतसां अस्थीनि मूलं सन्धयश्च ॥
[च.वि. 5/8]
→ अस्थि Bones
→ सन्धि Joints

* निदान -
उत्पीषाद् अत्यभिष्यन्दाद् अभिघातात् प्रपीडनात् ॥
मज्जावाहिनि दुष्यन्ति विरुद्धानां च सेवनात् ॥
[च.वि. 5/8]
→ Excessive crushing
→ Increased Moisture
→ Injury
→ Compression of bone
→ Intake of Incompatible dietics

* लक्षण -
[च.सू. 28/17]

* विकार -
→ सन्धिवात
→ वातरक्त
→ राजयक्ष्म
→ मसूरिका
→ मज्जाधातुगत ज्वर
→ आमवात
→ कुष्ठ
→ प्रमेह
→ विषमज्वर
→ पक्षाघात

⟨10⟩ शुक्रवह स्रोतस -

Channels which carry the substances to nourish शुक्रधातु is called शुक्रवह स्रोतस

* पर्याय - वीर्यवहि, रेतोवाहि

* मूल -

① शुक्रवहानां स्रोतसां वृषणौ मूलं शेफश्च। [च.वि.5/8]
→ वृषणौ - Testicles
→ शेफ - Penis

② शुक्रवहे द्वे तयोर्मूलं स्तनौ वृषणौच ॥ [सु.शा.9/12]
→ स्तनौ - Breasts
→ वृषणौ - Testicles

③ शुक्रवाहिनिनां स्तनौमुष्कौ मज्जा च।
→ स्तनौ - Breasts [अ.हृ.शा.6/43]
→ मुष्कौ - Scrotum
→ मज्जा - Bone Marrow

* निदान -

अकालयोनिगमनात् नितान्तं अतिमैथुनात् ॥
शुक्रवाहीनि दुष्यन्ति शस्त्राग्न्यग्निभिस्तथा ॥ [च.वि.5/19]

→ Sexual intercourse during निषिद्ध दिन
→ अयोनि मैथुन (sodomy)
→ Sexual intercourse without proper sexual ~~intercourse~~ arousal or मैथुन with other animals like dog etc.,,
→ Suppression of शुक्रवेग / sexual urge
→ अति मैथुन → excess indulgence in sexual activity
→ Injury by शस्त्र कर्म (surgery), क्षार (alkalies) and अग्नि कर्म (cauterisation).

* लक्षण -

[च.सू. 28/18-19]

* विद्ध लक्षण -

"तत्र विद्धस्य क्लीवता चिरात् प्रसेको रक्त शुक्रता च ॥" [सु.शा.9/12]

→ Impotency (क्लैब्य)
→ delayed ejaculation of शुक्र
→ शुक्र mixed with blood.

* विकार -

- क्लैब्य (Impotency) — बीजोपघातज, ध्वजभंगज, जराज, शुक्रक्षयज
- ज्वर
- ग्रहणी
- शुक्रधातुगतज्वर
- शोष
- राजयक्ष्मा
- अश्मरी
- मसूरिका
- अर्श

⟨11⟩ मूत्रवह स्रोतस

Channels which carry the मूत्र is called मूत्रवह स्रोतस

* मूल -

① मूत्रवहानां स्रोतसां बस्तिर्मूलं वङ्क्षणौ च।
→ बस्ति - Urinary Bladder [च.वि.5/8]
→ वंक्षणौ - Kidneys

② मूत्रवहे द्वे तयोर्मूलं बस्तिर्मेढ्रं च ॥
→ बस्ति - Urinary Bladder [सु.शा.9/12]
→ मेढ्र - Penis.

* निदान -

मूत्रितोदकभक्ष्य स्त्रीसेवनात् मूत्र निग्रहात्।
मूत्रवाहीनि दुष्यन्ति क्षीणस्याधि क्षतस्य च ॥ [च.वि.5/20]

→ Intake of drinks & foods during the urge of micturation
→ Indulging in sex during urge for micturation
→ Suppressing मूत्रवेग
→ रसादि धातु क्षीणता
→ Injury to मूत्रवहस्रोतस

* लक्षण -

प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं।

→ Patient passes little quantity of urine frequently
→ Patient passes large quatity of urine associated with pain.

* विद्ध लक्षण -

तत्र विद्धस्य आनद्धबस्तिता मूत्र निरोधः
स्तब्धमेढ्रता च ॥ [सु.शा.9/12]

→ Stiffness in bladder
→ Obstruction for urination
→ Stiffness or numbness in penis

* विकार -

- प्रमेह
- मूत्रकृच्छ्र
- कामला
- मूत्राघात ज्वर
- अश्मरी
- पाण्डु

(12) पुरीषवह स्रोतस -

* पर्याय - वर्षावह

* मूल -

1) पुरीषवहानां स्रोतसां पक्वाशयो मूलं स्थूलगुदं च [च.वि.5/8]
→ पक्वाशय - large intestine
→ स्थूलगुद - Rectum

2) पुरीषवहे द्वे, तयोर्मूलं पक्वाशयो गुदं च। [सु.शा.9/12]
→ पक्वाशय - large intestine
→ गुद - Anus

* निदान -

संधारणात् अत्यशनात् अजीर्णाध्यशनात् तथा।
वर्चोवाहीनि दुष्यन्ति दुर्बलाग्नेः कृशस्य च ॥ [च.वि.5/21]

→ Suppression of urge for stools and other अधारणीय वेग's
→ Consumption of large quantity of food
→ Eating during indigestion
→ Eating food before the digestion of period meal
→ whose (agni) अग्नि is weak
→ who is emaciated

* लक्षण -

प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति,
तद्यथा- कृच्छ्रेणाल्पाल्पं सशब्दशूलं अतिद्रव अतिग्रथितं
अतिबहु चोपविशन्तं दृष्ट्वा पुरीषवहान्यस्य स्रोतांसि
प्रदुष्टानीति विद्यात् ॥ [च.वि.5/8]

→ Patient passes little quantity of stool with difficulty associated with sound and pain.
→ अतिद्रव - Very watery stool
→ अतिग्रथित - Very hard stool
→ अतिबहु - Excess quantity of stool

* विद्ध लक्षण -

तत्र विद्धस्यानाहो दुर्गन्धिता ग्रथितानिलता च ॥

→ Distension of abdomen - आनाह
→ Foul smelled stool
→ Passing of very hard stool or thready mucous stool along with intussusception of the intestine.

* विकार -

• अतिसार	• ग्रहणी
• विसूचिका	• दोष
• कोमला	• विलम्बिका
• अजीर्ण	• अम्लपित्त
• प्रवाहिका	• आमवात
• उदरशूल	• अर्श
• गुल्म	• उदावर्त
	• अश्मरी

(13) स्वेदवह स्रोतस -

The chanels which carry स्वेद

* मूल

स्वेदवहानां स्रोतसां मेदो मूलं लोमकूपाश्च।

→ मेद - adipose tissue [च. वि. 5/8]
→ लोमकूप - hair follicles

* निदान -

व्यायामात् अतिसन्तापात् शीतोष्णाक्रमसेवनात्।
स्वेदवाहीनि दुष्यन्ति क्रोधशोकभयैस्तथा ॥ [च. वि. 5/24]

→ Heavy exercise
→ Excessive exposure to sun & heat
→ Indulging/ exposure to cold & heat simultaneously
→ मानसिक ailments like क्रोध, शोक & भय

* लक्षण -

प्रदुष्टानां तु खल्वेषामिदं विशेषविज्ञानं भवति।
तद्यथा - अस्वेदनं अतिस्वेदनं पारुष्यं अतिश्लक्ष्णतां
अङ्गस्य परिदाहं लोमहर्षं च दृष्ट्वा स्वेदवहान्यस्य
स्रोतांसि प्रदुष्टानीति विद्यात् ॥ [च. वि. 5/8]

→ Absence of perspiration
→ Excessive perspiration
→ Excessive Roughness
→ Excessive smoothness
→ Burning sensation all over the body
→ Horripilation

(14) आर्तववह स्रोतस

Channels which carry आर्तव is called आर्तववह स्रोतस

*मूल

आर्तववहे द्वे, तयोर्मूलं गर्भाशय आर्तववाहिन्यश्च धमन्यः ॥ [सु. शा. 9/12]

→ Uterus - गर्भाशय

→ आर्तववाही धमनी - आर्तव carrying vessels.

*निदान -

या ऽत्यर्थं सेवते नारी लवणाम्लगुरूणि च।
कटुत्यच्च विदाहीनि स्निग्धानि पिशितानि च॥
ग्राम्यौदकानि मैद्यानि कृशरा पायसं दधि।
शुक्तमस्तु सुशीतानि भजन्याः कुपितो ऽनिलः॥
रक्तं प्रमाणमुत्क्रम्य गर्भाशयगताः सिराः।
रजोवहाः समाश्रित्य रक्तमादाय तद्रजः॥
यस्मात् विवर्धयत्याशु रसभावाद् विमानना॥

[च.वि. 30/205-208]

→ Excessive consumption of लवण, आम्ल, गुरु, कटु, विदाही, स्निग्ध, पिशित ग्राम्य & उदक (Meat of aquatic & marshy land animals, harvested animals)

→ Excessive intake of fatty, sweet preparations, curd & its products, fermented wine, etc.

→ Agitated वातादि दोषs hiking abnormality on गर्भाशय and develops गर्भाशयजन्य व्याधिs.

*लक्षण -

① वातज - फेनिल, तनु, रूक्ष, श्याव, अरुण, किंशुकोदक संकाश (like Juice of पलाश)

② पित्तज - नील, पीत, अत्युष्ण, असित (black), निलांत रक्त (very red)

③ कफज - पिच्छिल, पाण्डुवर्ण, गुरु, स्निग्ध, शीतल, श्लेष्मल, घन, मन्द रुजा.

*विकार -

- रक्तप्रदर
- योनि व्यापत (20)
- श्वेतप्रदर

* DIFFERENCES BETWEEN स्रोतोदुष्टि & ख वैगुण्य -

ख ≈ स्रोतस

वैगुण्य ≈ contamination

खवैगुण्य ≈ contamination of स्रोतस

→ स्रोतस getting vitiated is known as स्रोतोदुष्टि. It is the later manifestation in the place of ख वैगुण्य

→ ख वैगुण्य is the condition of the स्रोतस which is susceptible for pathological changes or favourable movement to produce a disease.

→ If स्रोतोदुष्टि occurs then it definitely gives rise to disease.

06/05/2021

II व्याधिविज्ञान

1) Definition, synonyms & classifications of व्याधि & व्याधि घटक.

* व्याधि शब्दस्य व्युत्पत्ति-

→ व्याधि word is obtained from 'वि' आङ् पूर्वक 'धा' धातु. when वि आङ् उपसर्ग is added to the 'धा' धातु, then 'व्यध' word is obtained. 'व्यध' means suffering. 'व्याधि' word is derived from this.

→ व्याधि is one which produces sufferings to body as well as mind.

* Definitions-

1) तच्च दुःख संयोगो व्याधयः उच्यन्ते ।
व्याधि is one by the संयोग [सु. सू. 1/23] of which the person feels दुःख in both शरीर & मनस्.

2) दुःख. काय वाक् मनसी पीडा । [सु. सू. 1/23 डल्हण]
दुःख may pertain to body, speech and मनस् (mind). व्याधि is defined as the pain related to काय, वाक् & मनस्.

3) अधीयते अभिनिवेश्यते प्रतीकाराय मनं अनेन इति व्याधिः ॥ [श्री इन्दुसोम महानिधि]
Mind & body will be getting various types of sufferings, when mind is wanted to get rid of that condition, that is called as व्याधि.

4) तथा विध दोष-दूष्य सम्मूर्च्छना विशेषो ज्वरादि रूपो व्याधिः ॥ [विजयरक्षित]
When दोष-दूष्य सम्मूर्च्छन occurs, then there will be some manifestations like ज्वर, etc... This is called as व्याधि.

5) विविधं आदिं दुःखमादधाति शरीरं मनसि चेति व्याधिः। [अरुणदत्त]
व्याधि is one which brings various types of sufferings in the body & mind.

6) प्रतिकूल वेदनीयं दुःखम् ॥ [तर्क सङ्ग्रह]
When the वेदना is not convenient to the body or mind then that is called as दुःख/व्याधि.

* Synonyms -

1) रोगः पाप्मा ज्वरो व्याधिर्विकारो दुःखमामयः ।
यक्ष्मातङ्कगदाबाधाः शब्दाः पर्यायवाचिनः ॥
पाप्मा- Resultant of पापकर्म done in past or present life [अ. हृ. नि. 1/1]
दुःख- The one which gives sorrow
आबाध- That which gives trouble.

2) तत्र व्याधिरामयो गद आतङ्को यक्ष्मा ज्वरो विकारो रोग इत्यनर्थान्तरम् ॥ [च. नि. 1/5]
→ व्याधि, आमय, गद, आतङ्क, यक्ष्म, ज्वर, विकार, रोग, पाप्मा, दुःख, आबाधा are the synonyms of व्याधि.

(1) आमय-
प्रायेण आमसमुत्थत्वेन आमय उच्यते ॥ [चक्रपाणि]
Most of the diseases are occuring due to आम. So it is called as आमय.

(ii) गद-

गद इव गदो अनेक कारण जन्यत्वात्।
यथा हि गदो अनेककारणजस्तथा गदोऽपीति गदशब्दस्यार्थः॥ [सर्वज्ञः सुंदरी, अरुणदत्त]

Diseases acts similarly as that of विषः.
→ विष is combination of many द्रव्यs. In the same way diseases is also caused by many causative factors.
→ व्याधि gives suffering to the body as poison (गद) Hence it is called as गद

(iii) आतङ्कः-

'आतङ्कः इति दुःखपुक्तत्वेन कृच्छ्रजीवनं करोति।' [चक्रपाणि]

Due to presence of discomfort/ displeasure in the body of patient he leads life with difficulty

(iv) यक्ष्म-

→ "यक्ष्म शब्देन च राजयक्ष्मवदने करोग युक्तत्वं विकाराणां दर्शयति।" [चक्रपाणि]
→ "यक्ष्म रोगसमूहानां इत्युक्तः।" [अरुणदत्त]

यक्ष्म means group of disease. Some disease like राजयक्ष्म which is the group of disease like कास, ज्वर, etc.,.

(v) ज्वर-

'ज्वरशब्देन च देहमनः सन्ताप करत्वम्॥ [चक्रपाणि]

ज्वर produces सन्ताप in both the body & mind. In any व्याधि the person's mind & body suffers as in ज्वर. so ज्वर is given as synonym for व्याधि.

(vi) विकार-

"विकार शब्देन च शरीरमनसोरन्यथाकरणत्वं व्याधिर्दर्शयति॥" [चक्रपाणि]

Due to the presence of व्याधि in a person, it is possible to see the abnormal changes in शरीर & मनस.

(vii) रोग-

→ "रोगशब्देन च रुजाकर्तृत्वम्।" [चक्रपाणि]
→ 'रुजति देहं इति रोगः।"

व्याधि gives pain (रुक्) . so it is called as रोग

(viii) पाप्मा-

→ "पाप्मेति किल्ला सर्वे रोगाः पापस्य कर्मणः फलमिति कृत्वा पाप्मेत्युच्यते।" [अरुणदत्त (सर्वज्ञः सुंदरी)]
→ 'पापजन्यत्वात् पाप्मा।'

All diseases are produced dire to the पापकर्म (sinful activities). So it is called as पाप्मा.

Ex- कुष्ठ, श्वित्र etc.,.

(ix) दुःख-

"दुःख मित्यनेन उपतापकत्वं अनुभवं गम्यति।" [अरुणदत्त (सर्वज्ञः सुंदरी)]

Due to the abnormal changes there is some discomfort in the body which causes दुःख to मनस

(x) आबाधा-

"आबाधा इति आसमन्तात् कायमनसोः बाधनं पीडेत्यर्थः।" [अरुणदत्त (सर्वज्ञः सुंदरी)]

आबाधा is also called as पीडा. It produces pain in the body & mind. Hence it is called as आबाधा.

[आबाधा means बाधन - Manifestation of the disease leads to certain limitations (बाधा) in शारीरिक & मानसिक क्रियाs. Therefore it is called as आबाधा]

* Classification of व्याधि

I According to आचार्य चरक,

व्याधिs are of 3 types.

"त्रयो रोगा इति - निजागन्तुमानसाः।
तत्र निजः शरीर दोषसमुत्थः, आगन्तुः भूतविषवाय्वग्नि संप्रहाराद्दि समुत्थः, मानसः, पुनर्विपरीतस्य लाभालाभाच्चानिष्टस्य उपजायते ॥" [च.सू. 11/35].

1) निज रोग
2) आगन्तुज रोग
3) मानस रोग

① निजरोग - This is produced by the vitiation of दोषs.

"निजे तु वातपित्तश्लेष्मणः पूर्वं वैषम्यमापद्यन्ते, ततो जघन्य यथामभिनिर्वर्तयन्ति।" [च.सू. 20/7]

In निजरोग first दोषवैषम्य occurs & after that यथा is produced.

② आगन्तुज रोग

'आगन्तुर्हि यथापूर्वं समुत्पन्नो जघन्यं वातपित्त-श्लेष्मणां वैषम्यमापादयति ॥" [च.सू. 20/7]

This is produced due to भूत, contact of विषयुक्त वायु, अग्नि, प्रहार by शस्त्रास etc.,

In आगन्तुज रोज, यथा is produced first and later दोष वैषम्य occurs.

③ मानस रोग

It is produced due to अलाभ (not getting) of इष्टवस्तु (desired thing) and लाभ (getting of अप्रिय वस्तु (undesired thing).

"रजस्तमश्च मानसौ दोषौ तयोर्विकाराः काम क्रोध लोभ मोहेर्ष्यामानमदा शोक चिन्तोद्वेग भय हर्षादयः।" [च.वि. 6/5].

रज & तमस are 2 मानसिक दोष.

Diseases manifests due to their abnormality are comes under मानस विकार.

Ex - काम, क्रोध, लोभ, मोह, ईर्ष्या, मान, मद, शोक, चिन्तोद्वेग, भय, हर्ष

II According to आचार्य सुश्रुत,

व्याधिs are of 4 types -

'ते च चतुर्विधाः, आगन्तवः, शारीराः, मानसाः स्वाभाविका च इति।" [सु.सू. 1/24]

1) आगन्तुज
2) शारीर
3) मानस
4) स्वाभाविक

1) आगन्तुज -

'तेषामागन्तवोऽभिघातनिमित्ताः।"
[सु.सू. 1/24]

→ आगन्तुज रोगs are those which are caused by injury.

2) शारीर -

शारीराः तु, अन्नपानमूला वातपित्तकफ शोणित सन्निपात वैषम्य निमित्ताः ॥ [सु.सू. 1/24]

अहित आहार स्वैन leads to वैषम्य of वात, पित्त,

कफ, रक्त and सन्निपात दोष, this causes शारीरिक रोग.

3) मानसा

"मानसास्तु क्रोधशोकभयहर्ष विषद ईर्ष्यासूयादैन्य मात्सर्य कामलोभादय इच्छाद्वेषभेदैर्भवन्ति ॥"
मानसरोग are क्रोध, शोक, [सु.सू. 1/24]
भय, हर्ष, विषाद, ईर्ष्या, असूय, दैन्य, मात्सर्य, काम, लोभ, etc.. caused by different forms of इच्छा and द्वेष.

4) स्वाभाविका -

"स्वाभाविकास्तु क्षुत्पिपास जरामृत्यु निद्राप्रकृतय:"
स्वाभाविक रोग are क्षुत्, पिपास, [सु.सू. 1/25]
जरा, मृत्यु, निद्रा and these caused by प्रकृति.

III Acc to रोगमार्ग [च.सू. 11/38-39]

"त्रयो रोगमार्ग इति शाखा, मर्मास्थि सन्धय: कोष्ठश्च।" [सु.सू. 11/38]

① शाखा / बाह्य रोगमार्गगत रोग
② मर्मास्थि संधि / मध्यम रोगमार्गगत रोग
③ कोष्ठ / आभ्यन्तर रोगमार्ग

IV दशा रोगानिक [च.वि. 6/3]

रोगानिक = group of disease
5 types of classifications are there,

1) प्रभाव भेदेन ← साध्य, असाध्य
2) बल भेदेन ← मृदु, दारुण
3) अधिष्ठान भेदेन ← मनो अधिष्ठान, शारीर अधिष्ठान
4) निमित्त भेदेन ← निज (स्वधातु वैषम्य निमित्त), आगन्तु निमित्त
5) आशय भेदेन ← आमाशय समुत्थ, पक्वाशय समुत्थ

V 3 varieties of disease / त्रिविध दुःख by आचार्य सुश्रुत / सप्त विध व्याधि -

1) आध्यात्मिक व्याधि ← ① आदिबल प्रवृत्त, ② जन्मबल प्रवृत्त, ③ दोषबल प्रवृत्त
2) आधिभौतिक व्याधि — ④ संघात बल प्रवृत्त
3) आधिदैविक ← ⑤ कालबल प्रवृत्त व्याधि, ⑥ दैवबल प्रवृत्त व्याधि, ⑦ स्वभाव बल प्रवृत्त व्याधि.

(1) आध्यात्मिक व्याधि -

"वातपित्तकफोत्था: शरीर भवा आध्यात्मिका:। तथा रजस्तमोभवाश्च, आत्म व्याधी आध्यात्म तत्र भवमाध्यात्मिकम ॥" [सु.सू. 24/4]
आध्यात्मिक व्याधि means disease [उल्हण] manifesting due to the involvement of वात, पित्त and कफ दोष along with रजस् & तमो मानस दोष. It means relating to self or one's own soul.

① आदिबल प्रवृत्त व्याधि -

"तत्र आदिबल प्रवृत्ता ये शुक्र शोणित दोषा-न्वया: कुष्ठार्श प्रभृतय:, ते पि द्विविधा: मातृजा:, पितृजाश्च।" [सु.सू. 24/5]

आदि बल प्रवृत्त व्याधि's caused by दुष्ट शोणित & दुष्ट शुक्र

Ex - कुष्ठ, अर्श, etc.,.

These are of 2 types -

① मातृज - Caused due to the vitiated शोणित

② पितृज - Caused due to the vitiated शुक्र

② जन्मबल प्रवृत्त व्याधि

'जन्मबल प्रवृत्ता मातुरपचारात् खञ्जान्ध बधिर मूकमिन्मिनवामन प्रभृतयो जायन्ते ऽपि द्विविधाः रसकृताः दौहृदापचार कृताश्च ॥" [सु.सू. 24/5]

जन्मबलप्रवृत्त व्याधि's occur due to अपचार [unwholesome behaviour] of the mother during conception & pregnancy.

Ex - Child born as खञ्ज (lameness), अन्ध, बधिर, मूक (dumb), मिन्मिन (nasal voice), वामन (dwarfness) etc.,.

→ These are of 2 types -

① रसकृत - Pregnant lady indulge in food or drug which produce harmful effect on foetus like alcohol, charas, ganja, etc.,.

② दौहृद अपचारकृत - Because of not satisfying the longings of the pregnant woman.

③ दोषबल प्रवृत्त व्याधि -

दोषबल प्रवृत्ता ये आतङ्काः समुत्पन्ना मिथ्याहार आचारकृताश्च ; तेऽपि द्विविधाः - आमाशय समुत्थाः पक्वाशय समुत्थाश्चः, पुनश्च द्विविधाः शारीरा मानसाश्च ॥" [सु.सू. 24/5]

दोषबलप्रवृत्त व्याधि's are those caused by आतङ्क as well as मिथ्या आहार & विहार and आचार (behaviour/conduct)

→ These are of 2 types -

① आमाशय समुत्थ - उद्भवस्थान of disease is आमाशय. All कफ पित्तज विकार comes under this.

Ex - अम्लपित्त, पाण्डु, कामला, राजयक्ष्मा etc.,.

② पक्वाशय समुत्थ - उद्भवस्थान of disease is पक्वाशय. All वातज विकार's are comes under this.

Ex - उदावर्त, मधुमेह, विबन्ध, etc.,.

→ Again of 2 types -

(a) शारीरा - due to vitiation of वात(पित्तकफ)

(b) मानसा - due to रजस् & तमस्

(2) आधिभौतिक व्याधि -

(i) संघात बल प्रवृत्त व्याधि -

'संघात बल प्रवृत्ता ये आगन्तवो दुर्बलस्य बलवद्विग्रहात्; तेऽपि द्विविधा :- शास्त्रकृता व्यालकृताश्च ।' [सु.सू. 24/6]

संघात बल प्रवृत्त व्याधि's are आगन्तुज व्याधि's these orginate in दुर्बल on fighting (विग्रह) against the बलवान.

These are of 2 types,

(1) शास्त्रकृत :- caused by any weapon (injury)

(2) व्यालकृता : caused by fierce animals.

(3) आधिदैविक व्याधि :

(5) कालबल प्रवृत्त व्याधि

"कालबल प्रवृत्ता ये शीतोष्णवातवर्षनिय प्रकृति निमित्ता :, तेऽपि द्विविधा : व्यापन्न ऋतुकृता : , अव्यापन्न ऋतुकृताश्च।"
[सु. सू. 24/3]

कालबल प्रवृत्त व्याधि's are those which are caused by शीत, उष्ण, वात, वर्षा, आतप etc.
these are of 2 types :

(1) व्यापन्न ऋतुकृता : caused by अतियोग, अयोग or मिथ्यायोग of काल.

(2) अव्यापन्न ऋतुकृता - caused in normal season because of सञ्चय, प्रकोप etc.

(6) दैवबल प्रवृत्त व्याधि

"दैवबल प्रवृत्ता इति दैवशक्ति जाता इत्यर्थ :।"
[सु. सू. 24/3 (डल्हण)]

दैवबल प्रवृत्त व्याधि's occurs due to supernatural powers.

"दैवबल प्रवृत्ता ये दैवद्रोहादभिशापका अथर्वण कृता उपसर्गाश्च तेऽपि द्विविधा : विद्युदशनिकृता: पिशाचादिकृताश्च ; पुनश्च द्विविधा सस्मृता आकस्मिकाश्च।"
[सु. सू. 24/3 (डल्हण)]

दैवबल प्रवृत्त व्याधि's are those which are caused by दैव (दैव, गो ब्राह्मण, गुरु, सिद्ध) द्रोह, शाप of ऋषि's, अथर्वण (magic spell) and उपसर्ग (close contact)

these are of 2 types :

(1) विद्युदशनिकृता: → caused by thunder & lightening

(2) पिशाचादिकृता: → caused by पिशाच etc evil powers.

Again of 2 types,

1) संसर्गज → disease occurs by contact with the person who indulge in दैवद्रोह.

2) आकस्मिक → if it is not able to define the cause for disease, but person is suffering from disease, then it is considered as प्राक्तन कर्म पीडितेन (पूर्व जन्मकृत पाप)

(7) स्वभाव बल प्रवृत्त व्याधि :

"स्वभाव बल प्रवृत्ता ये क्षुत्पिपासा जरामृत्यु निद्रा प्रभृतय :, तेऽपि द्विविधा : कालजा, अकालजाश्च ; तत्र परिरक्षणकृता : कालजा : अपरिरक्षणकृता अकालजा :।"
[सु. सू. 24/7 (डल्हण)]

स्वाभावबल प्रवृत्त व्याधि's are क्षुत्, पिपासा, जरा, निद्रा, मृत्यु etc. they are also of 2 types.

1) कालज → disease occurs even though परिरक्षण (precautionary measures) is done.

2) अकालज → disease occurs due to अपरिरक्षण.

VI अनुबन्ध / परतन्त्र and अनुबन्ध / स्वतन्त्र व्याधि-

"तत्रानुबन्धानुबन्धकृतौ विशेषः स्वतन्त्रो व्यक्तलिङ्गो यथोक्त समुत्थान प्रशमौ भवत्यनुबन्धाः, तद्विपरीत लक्षणस्तु अनुबन्धः ॥"

1) अनुबन्ध / स्वतन्त्र -

It is स्वतन्त्र, व्यक्तलिङ्ग (Symptoms will be clear)
It is having specific causative factor (यथोक्त समुत्थान)
It is also having specific factor (यथोक्त प्रशम) relieving

2) अनुबन्ध / परतन्त्र :

It is not स्वतंत्र. It depends on स्वतंत्र व्याधि.
It is not having specific causative and relieving factors.

viii प्राकृत & वैकृत व्याधि :-

1) प्राकृत व्याधि :- It occurs due to the season
eg:- कफज ज्वर in हेमन्त ऋतु
पित्तज ज्वर in शरत् ऋतु
वातज ज्वर in वर्षा ऋतु.
All the प्राकृत व्याधि's are सुखसाध्य except प्राकृत वातज ज्वर occurring in वर्षा ऋतु - It is कृच्छ्रसाध्य

2) वैकृत व्याधि :- Disease occurs irrespective of season
कफज ज्वर in वर्षा ऋतु
All the वैकृत व्याधि's are कृच्छ्रसाध्य.

viii 3 types depending on दोषादि भेद
(अ. ह. सू. 12/58)

1) दोषज व्याधि :- are those occurs due to particular causes for the aggravation of दोष leading to development of विकार's by disturbed दोष.

2) कर्मज व्याधि :- are those occurs due to without any apparent cause.

3) दोषकर्मज / अभयात व्याधि :- are those occurs out of less causative factors but produces terrific and severe diseases.

ix सन्निपात दुःख (अ. सं. सू. 22/61)

1) सहज :- same as described under आदिबल प्रवृत्त व्याधि
2) गर्भज :- same as described under जन्मबल प्रवृत्त व्याधि
3) जातज :- It is caused by one's own conduct. It is divided into 2 kinds
1) सन्तर्पणज व्याधि
2) अपतर्पणज व्याधि
4) पीडज :- These diseases manifest due to injury by weapons like wounds, fractures, blows, anger, grief, fear etc
1) शारीरज व्याधि
2) मानसज व्याधि
5) कालज :- same as described under कालबल प्रवृत्त व्याधि
6) प्रभावज :- same as like that of दैवबल प्रवृत्त व्याधि
7) स्वभावज :- same as like that of स्वभाव बल प्रवृत्त व्याधि

x 1) सन्तर्पणोत्थ व्याधि
2) अपतर्पणोत्थ व्याधि

1) सन्तर्पणोत्थ व्याधि :-
Adoption of food and activities which supports the oversaturation.
'सन्तर्पणं हि द्विविधम्; स्निग्धं रुक्षणं च सन्तर्पण निमित्तजा: प्रकरणात् स्निग्ध सन्तर्पण निमित्तजा रोगा उपजायन्ते ॥'
- च. सू. 23/3-7 (गंगाधर)

सन्तर्पण is classified into 2.
1) स्निग्ध सन्तर्पण
2) रुक्ष सन्तर्पण

स्निग्ध सन्तर्पण विकारा's are those manifest due to excessive सन्तर्पण of धातु's is called सन्तर्पणोत्थ विकारा's

*निदान :- (च. सू. 23/3-5)
1) आहारज :- excessive consumption of स्निग्ध, मधुर, गुरु, पिच्छिल, नवान्न, नवमद्य (fresh wine), मांस of आनूप and वारिज देश (marshy and aquatic), गोरस (milk and its products), गौडिक (jaggery and its preparations), पैष्टिक (flour preparation)
2) विहारज :- along with the consumption of आहारज निदान, if person indulges with following activities leads to manifestation of सन्तर्पण विकारा's
• चेष्टाद्वेषि → Lack of physical activity
• दिवास्वप्न → Day sleep

- सुख शय्या आसन → sleeps and sits in comfortable beds and chairs for longer duration.

* व्याधि :-

The following diseases are going to manifest (च. सू. 23/4-7).

- प्रमेह, पिडक, कोठ, कण्डू, पाण्डु, ज्वर, कुष्ठ
- आमप्रदोषज व्याधि (विसूचिका, अलसक)
- सूवकृच्छ्र
- अशोयक, तन्द्रा, आलस्य, गुरु, गात्रता
- इन्द्रिय सौनसी तैप (wasting and obstruction in sense organs)
- बुद्धि मोह (delusion)
- प्रमीलक
- शोफ, प्रतिश्याय etc.

Acc. to च. सू. 13/22-24

सूदवात, अर्श, कामला, प्लीहा, हृद्रोग, राजयक्ष्म, कास, श्वास, ग्रहणी, कृमि, ग्रहणी दोष, खित्र.

२) अपतर्पणोत्थ व्याधि :-

'अपतर्पणात् स्निग्ध सन्तर्पण विपरीत लङ्घनादि रुक्ष सन्तर्पणात्।'

-च. सू. 23/27, 28 (गंगाधर)

अपतर्पण विकार's manifest due to the adaptation of factors which are opposite to स्निग्ध सन्तर्पण like लङ्घन, प्रमिताशन, रुक्ष आहार सेवन etc.

निदान :-

१) आहारज :- Excess intake of कटु, तिक्त, रुक्ष, लघु, dried vegetables and मांस etc.

२) विहारज :- Excessive व्यायाम, fighting with strong person, वेगधारण, अति यान, दुत running/walking etc.

विकार's :-

देहाग्नि बल वर्णौज : शुक्र मांस परिक्षय : ज्वर :।
कासानुबन्धश्च पार्श्वशूलमरोचक : ॥
श्रोन दौर्बल्यमुन्माद : प्रलापो हृदयव्यथा।
विण्मूत्र सङ्ग : शूल जङ्घोरुनिक सन्धिषु ॥
पर्वास्थिसन्धि भेदश्च ये चान्ये वातजा गदा :।
ऊर्ध्ववातादय : सर्वे जायन्ते ऽपतर्पणात् ॥'

- च. सू. 23/27-29.

देह क्षय, अग्नि क्षय, बल क्षय, वर्ण क्षय, ओजो क्षय, शुक्रक्षय, मांसक्षय, ज्वर, कास, पार्श्वशूल, अरोचक, श्रोत्र दौर्बल्य, उन्माद, प्रलाप, हृदय व्यथा, विट् सङ्ग, मूत्र सङ्ग, शूल in जङ्घा प्रदेश, ऊरु प्रदेश & त्रिक प्रदेश, पर्व भेद, अस्थि भेद, संधि भेद, वात व्याधि, ऊर्ध्वगत विकार's like श्वास etc.

२ varieties or ४ varieties :-

१) प्रत्युत्पन्न कर्मज
२) पूर्व कर्मज

१) प्रत्युत्पन्न कर्मज व्याधि :- [अ. सं. सू. 22/1]

Activities of the present life may be seen or may not be. It is observed by not following the standard regimen prescribed by our आचार्य's or indulging in the activities which are contrary to prescribed regimen.

२) दैवकर्मज व्याधि :- [अ. सं. सू. 22/1]

Activities of the past lives; earlier it was named as दैव and it is of 2 kinds :

१) नियत - definite
२) अनियत - indefinite.

३) अध्यात्मक व्याधि :- [अ. सं. सू. 22/1]

It may be assumed that all seen activities are those of present life and opposite are unseen and having divine origin. Causes are mild but produce dreadful diseases. It may be observed in seen or unseen mixed features.

4) पराभिसंस्कारण व्याधि :- [च. सू. 22/3]

It means received or developed by others. They argue that if all the effects are accepted due to ones own activities, then there will be no harm from enemies.

That's why person do many acts to please another person and will try to get benefit and happiness from him or will get displeasure, misery, punishments from his improper activities.

Classification of व्याधि based on साध्यासाध्यता [Prognosis]

Broad classification is -

1) साध्य < 1) सुखसाध्य
   2) कृच्छ्रसाध्य

2) असाध्य < 1) याप्य
   2) आनुपक्रम / प्रत्याख्येय

'सुखसाध्यं मतं साध्यं कृच्छ्रसाध्यमथापि च।
द्विविधं चाप्यसाध्यं स्याद् याप्यं यच्चानुपक्रमम्॥
साध्यानां त्रिविधश्चात्रामध्यमोत्कृष्टतो प्रति।
विकल्पो न त्वसाध्यानां विपन्नानां विकल्पना॥'
- च. सू. 10/9,10

1) साध्य व्याधि's are subdivided into
   1) सुखसाध्य → curable without difficulty
   2) कृच्छ्रसाध्य → curable with difficulty.

2) असाध्य व्याधि's are subdivided into
   1) याप्य → manageable
   2) आनुपक्रम → not manageable.

Again साध्य व्याधि's are subdivided into 3 types.
1) अल्प चिकित्सा साध्य (mild therapeutics)
2) मध्यम " " [moderate " "]
3) उत्कृष्ट " " [excellent " "]

This types of subdivision may not be possible for असाध्य व्याधि's.

'तत्रामपहरणं च बहुदोषे शोधनं, मध्यदोषे लङ्घन पाचनं, अल्पदोषे संशमन इति।'
- सु. सू. 21/37 (डल्हण)

- In उत्कृष्ट चिकित्सा साध्य व्याधि's because of बहुदोषावस्था शोधन therapy is necessary to eliminate excess दोष's.
- लङ्घन and पाचन is sufficient to cure मध्यम चिकित्सा साध्य व्याधि's because of moderate degree of morbidity.
- शमन (palliative) therapy is enough for अल्प चिकित्सा साध्य व्याधि's, because of mild degree of morbidity.

1) सुखसाध्य व्याधि's :-

'हेतव: पूर्वरूपाणि रूपाण्यल्पानि यस्य च।
न च तुल्यगुणा दूष्या न दोष: प्रकृतिर्नवेत्।
न च कालगुणस्तुल्यो न देशो दुरुपक्रम:।
मतिश्चैको नवत्वं च रोगस्योपद्रवो न च॥
दोषश्चैक: समुत्क्लेशो देह: सर्वोऽबधक्षम:।
चतुष्पादोपपन्नश्च सुखसाध्यस्य लक्षणम्॥'
- च. सू. 10/11-13

Points indicating good prognosis are as follows -
- हेतु पूर्वरूप and रूप all are अल्प (mild)
- गुण's of the involved धातु's are not तुल्य (same/homologous) with the दोष.
- There won't be any similarity in the involved दोष's with the प्रकृति.
- There may not be any suitable environment for the development of the disease in respect to गुण's of काल (season)
- देश may not be conducive for the aggravation of दोष's
- Only one रोगमार्ग is involved.
- नव व्याधि - recently originated व्याधि
- व्याधि which is free from उपद्रव.
- Only one दोष is involved in the सम्प्राप्ति
- Body is strong both physically and mentally to overcome the adverse effects of औषध and चिकित्सा
- All the चिकित्सा चतुष्पाद (4 fold therapeutic measures) are easily available.
- मर्म is not involved.

2) कृच्छ्रसाध्य व्याधि :-

" निमित्त पूर्वरुपाणां रुपाणां मध्यमं बलं ।
कालप्रकृति दूष्याणां सामान्ये ऽत्यन्तमस्य च ॥
गर्भिणी बृद्धबालानां नात्युपद्रवपीडितम् ।
शस्त्रक्षाराग्निकृत्यानां अनव कृच्छ्रदेशजम् ॥
विद्यादेकपथं रोगं नातिपूर्णयेनुष्यदम् ।
द्विपथं नतिकाल वा कृच्छ्रसाध्यं द्विदोषजम् ॥ "

- च. सू. 10/14-16.

The following factors favour the diseases which cures with difficulty.

- हेतु, पूर्वरुप and रुप are having मध्यम बल.
- Qualities of काल, प्रकृति and धातु's are similar to दोष
- Diseases manifesting in गर्भिणी, वृद्ध and बाल
- Diseases with mild / moderate उपद्रव's.
- Diseases which should be managed by शस्त्रकर्म, क्षारकर्म and अग्निकर्म.
- Diseases having moderate duration.
- Persons with diseases in such lands where their aggravation is mentioned.
  Eg:- If person suffering from वातव्याधि in जांगल देश, which predominates वात, is very difficult to cure.
- only one path (रोगमार्ग) is involved but not fully supported by all the 4 चिकित्सा चतुष्पाद.
- There may be द्विपथ is involved, but not having longer duration.
- Involvement of दोष's.
- मर्म's like हृदय, शिरस्, संधि are involved.

3) याप्य व्याधि :-

" शैथिल्यादायुषो याप्यमाद्यं पथ्यसेवया ।
लब्धात्मा सुखमल्पीन, हेतुना ऽऽ शुप्रवर्तकम् ॥
गम्भीरं बहुधातुस्थं, मर्मसन्धि समाश्रितम् ।
नित्यानुशायिन रोगं दीर्घकालमवस्थितम् ॥
विद्यात् द्विदोषजम् - "

- च. सू. 10/17-18.

The following factors favour the diseases to be याप्य (manageable)

- Diseases persist for the remaining period of life.
- Person is managing the life by taking proper therapaties along with wholesome regimen and enjoying little comfort and happiness for the relief to his ailments
- Symptoms may aggravate if person adopts unwholesome duties and behaviour or by consumption of etiological factors.
- Super धातु's and multiple धातु's are involved i.e. धातुगतज्वर, धातुगत कुष्ठ etc.
- Vital organs like मर्म & संधि are affected
- Disease persist continuously for longer period of time.
- Disease manifest by involving 2 दोष's.

4) प्रत्याख्येय / अनुपक्रम :-

" ..... नदुन् प्रत्याख्येयं त्रिदोषजम् ।
क्रियापथमतिक्रान्तं सर्वमार्गानुसारिणम् ॥
औत्सुक्यारति सम्मोहकरं इन्द्रिय नाशनम् ।
दुर्बलस्य युवंबृद्ध व्याधि साध्यमेव च ॥

- च. सू. 10/19, 20.

The following points favour the absolute incurability of the diseases are as follows.

- All the 3 दोष's are involved
- Diseases not responding to any type of therapatic measur
- Spreaded to all directions.
- Diseases causes excitement, restlessness and unconsciousness.
- All the sense organs affected / destroyed.
- Disease manifesting in weak person, old aged persons.
- Disease with अरिष्ट लक्षण's.

XIII 3 variety of classification :-

औपसर्गिक, प्राक्केवल and अन्यलक्षण
(सु. सू. 35/18)

1) औपसर्गिक व्याधि :-

तत्र औपसर्गिको नाम यः पूर्वोत्पन्न व्याधि
जघन्यकालजातो व्याधि रूपमुपजायति, स सन्मूलो
ऽपद्रवसंज्ञः।' - सु. सू. 35/18

"The disease which manifests after the manifestation of some disease and probably got cured by the चिकित्सा to मूलरोग is called औपसर्गिक or उपद्रव.

In another context, औपसर्गिक व्याधि refers to जनपदोध्वंस व्याधि's.

2) प्राक्कैवल्य व्याधि :-

'प्राक्कैवल्यो नाम यः प्रागुत्पन्नो व्याधिः
पूर्वरूपोऽनुपद्रवश्च।' - सु. सू. 35/18.

प्राक्कैवल्य व्याधि's are those manifest without any पूर्वरूप (premonitory symptoms) and उपद्रव (complications)

13. अन्य लक्षण :-

'अन्य लक्षणो नाम यो भविष्यतो,
व्याधेरव्यापकः, स पूर्वरूप संज्ञः।'
- सु. सू. 35/18

अन्यलक्षण are those which give clue about the forthcoming disease. This is also known as पूर्वरूप.

XIV 4 types :- (च. सू. 19/41)

1) साध्य
2) असाध्य
3) मृदु
4) दारुण

XV 2 types (च. वि. 8/3)

1) सुख व्याधित
2) लघु व्याधित

"Two varities of persons are seen.
These are 2 kinds of patients who do not exhibit the symptoms of the diseases properly

1) सुख व्याधित :-

He is one who eventhough afflicted with सुख व्याधि appear as having लघु व्याधि because of good सत्ववल and शरीर वल.

2) लघु व्याधित :-

He is one who appears as having a सुख व्याधि though actually he is having a लघु व्याधि due to poor सत्ववल and शरीर वल.

XVI 2 varities :-

1) सामान्यज व्याधि / विकार
2) नानात्मज व्याधि / विकार.

दोष - धातु - मल's as कारण's in व्याधि उत्पत्ति

'सर्व एव निजा विकारा नान्यत्र वातपित्त कफेभ्यो निर्वर्तन्ते।'
- च. सू. 19/5

A flying bird is unable to avoid producing its own shadow, whichever be the direction in which it is flying. Similarly no disease is produced without the involvement of वात, पित्त and कफ. Hence दोष's form root cause of all diseases.

'सर्वेषामेव रोगाणां निदानं कुपिता मलाः।
तत्प्रकोपस्य तु प्रोक्तं विविधाहित सेवनम्॥
- मा. नि. 2/

cause for all the diseases are कुपित मल's (vitiated दोष's). cause are initiation of दोष is अहित सेवन.

Eventhough certain diseases are described as रसज, रक्तज etc; they are usually proved by दोष's धातु's and मल's cannot produce any disease on their own. They always require the help of दोष's.

धातु's are the आश्रय for दोष's when person takes अहित विहार, those दोष's undergo vitiation

(वृद्धि or क्षय). when दोष's become abnormal, they produce abnormalities in धातु's which are supporting them. Both of them together create abnormalities in मल's and स्रोतस्'s. When the series of abnormalities take place inside the body disease will manifest.

दोष - दूष्य सम्मूर्च्छन

निदान सेवन [i.e. अहित आहार - विहार] leads to दोष सञ्चय, then प्रकोप and then प्रसर of कुपित दोष's. When धातु's vitiate then स्रोतस's carrying that धातु also vitiate [सोतो दुष्टि]

When प्रकुपित दोष's are moving in their respective स्रोतस्, if they get खवैगुण्य, then स्थानसंश्रय of दोष's occur and it leads to दोष - दूष्य सम्मूर्च्छन. By दोष - दूष्य सम्मूर्च्छन disease will manifest.

निदान सेवन → दोषप्रकोप, चय, प्रसर → धातुवैगुण्य व स्रोतोदुष्टि → स्थानसंश्रय

Types of दोष - दूष्य सम्मूर्च्छन

5 types.

1) विकार अजननम् :- In this दोष - दूष्य सम्मूर्च्छन does not occur. So disease will not be produced. cause for not occuring दोष - दूष्य सम्मूर्च्छन may be,
(i) If vitiation of दोष, is in milder level that can't vitiate दूष्य's. So दोष - दूष्य सम्मूर्च्छन is not possible.
(ii) If शमन and शोधन औषध is used, दोष, दूष्य सम्मूर्च्छन will not occur.

2) चिरेण विकार जननम् :-
Eventhough दोष - दूष्य सम्मूर्च्छन occured, disease is produced after a long time.

3) अणुविकार जननम् :-
व्याधि is present in the body, but we can't identify it because it is in the cellular level.
Eg:- प्रमेह, अर्बुद in early stages.

4) असर्वलिङ्ग विकार जननम् :-
Because of incomplete दोष - दूष्य सम्मूर्च्छन, only few symptoms are produced.
Eg:- If in ज्वर only स्वेदावरोध is found.

5) सर्व लिङ्ग विकार जननम् :-
All symptoms will manifest, so disease is असाध्य.

अपरिसंख्येयत्व of व्याधि

1) "विकाराः पुनर अपरिसंख्येयाः - प्रकृति अधिष्ठान लिङ्ग आयतन विकल्पविशेष अपरिसङ्ख्येयत्वम् ॥"
[च.सू. 20/3]

Diseases are innumerable by considering variation in following aspects -
① प्रकृति - स्वभाव
'प्रकृतिः प्रत्यासन्नं कारणं वातादीनि।"
② अधिष्ठान - दूष्य
③ लिङ्ग - लिङ्गानि लक्षणानि - Variation लक्षण of disease
④ आयतन - दुष्ट आहार-विहार

2) "न ह्य अपरिसंख्येया विद्यमाना भवन्ति हि।
रुजा वर्ण समुत्थान संस्थान नामभिः ॥"
[च.सू. 18/42]

Diseases are innumerable by considering variation in following
① रुजा - Manifestation which gives discomfort to the patient
② वर्ण - complexion (colour)
③ हेतु -

③ हेतु –
"रूक्षभोजन रात्रिजागरणादि भिन्न हेतु जन्यो हि, वातो भिन्न उपक्रम साध्याश्च भवति इति भावः॥"
Depending upon the causitive factor, treatment is given
eg – वातवृद्धि may occur due to रूक्षभोजन & रात्रिजागरण

④ स्थान – आश्रयाश्रयी रसादयश्च
Here one should consider उद्भव स्थान, सञ्चारस्थान & व्यक्तस्थान.

⑤ संस्थान – Means आकृति यथा गुल्म अर्बुदादि.
Variation in shape of swelling are considered like in case of गुल्म, अर्बुद etc., which is having swelling as main symptom.

2) Criteria for nomenclature of diseases in आयुर्वेद [व्याधिनामकरण]

The diseases have been named as classified in Ayurveda based on the below mentioned principles.

1) प्रकृति :- Based on प्रकृति.
The दोष's are the closest cause for the causation of a disease since they produce the diseases of the body and mind.
Eg: ⓐ Diseases caused by पित्त – रक्तपित्त, पित्तज ज्वर, पित्तज अतिसार, पित्तज ग्रहणी, पित्तज अर्श, पित्तज छर्दि, पित्तज अपस्मार etc.
ⓑ Diseases caused by वात – वातरक्त, आमवात, उदावर्त, आध्मान, कम्पवात, वातकण्टक etc.
ⓒ Diseases caused by कफ – कफज ज्वर, अतिसार, ग्रहणी etc.

2) अधिष्ठान :- (site of manifestation of disease)
Eg: ग्रहणी – disease manifested in ग्रहणी or duodinum.
- चर्मकील – Kelends caused in the skin.
- स्वर भेदु – hoarseness of voice.
- पक्षवध – loss functions in half side of the body (पक्ष).
- अंस शोष :- wasting of scapular muscles.
- मन्या स्तम्भ – stiffness of nape of the neck.
- हनु ग्रह – stiffness or rigidity of हनु / mandible / lower jaw.
- हृद्रोग – diseases of heart
- आमाशय शूल – pain in आमाशय
- शिर : शूल
- पक्वाशय शूल

3) लक्षण :- Based on signs of symptoms of the diseases.
Eg: अतिसार – excessive discharge of liquid stools.
- कास – cough
- हिक्का – Hiccough
- प्रमेह – Increased frequency of micturition & turbid form
- जलोदर – accumulation of fluids in the belly.
- धनुस्तम्भ – body bending like as arch.
- उरुस्तम्भ – stiffness of thighs.
- मूत्रौत्सङ्ग – obstruction of urine.
- मूत्राश्मरी – formation of stones in urinary passages.

4) कारण - Based on [illegible] disease.

Eg:- • कृमिज हृद्रोग
• माहसज राजयक्ष्म
• मद्यज तृष्णा
• श्रमज श्वास
• पुरीषज उदावर्त
• मृत्तिकाभक्षणजन्य पाण्डु

5) वर्ण :- Based on colour changes expressed by the disease process.

Eg:- • हारिद्र मेह
• काल मेह
• पाण्डु
• कामला

6) रुजा :- Based on pain & nature of pains.

Eg:- • जानु भेद - Splitting type of pain in knee.
• गुदार्ति - cutting pain in the anal region.
• अरि - disease which troubles you like of अरि (enemy)
• हृद्रव - disease in which the heart beats are felt (palpited ions)
• अक्षि शूल बस्तिनिस्तोद
• पृष्ठ ग्रह - catching type of pain in the back.

7) सादृश्य - Based on similarity

Eg:- मञ्जिष्ठा मेह - urinary disease in which the colour of the urine resembles the colour of मञ्जिष्ठा
- Ikshu मेह - colour of urine resembles the sugarcane juice.

इक्षु रजीर्ष
- रजिष्ट

8) आकृति :- Based on shape

Eg:- मसूरिका - eruptions resembling the shape of मसूर / pink lentils (chick pea)
• वेपथु - tremors or shaking of limbs as in parkinsm's disease
• क्रोष्टुक शीर्ष - knee joint resembles like that of head of fox.
• वैपादिक - cracks / fissures in the sole and palm.
• धनुस्तम्भ - body bent & resembles a bow (ie tetanus)
• गृध्रसी - because of pain patient walks similar to a vulture

3) बीज, बीज भाग and बीज भाग अवयव दुष्टि

निदान :-
अतिव्यवायाद् व्यायामाद् असात्म्यानां च सेवनात् ।
अकाले वाऽप्ययोनौ वा मैथुनं तं च गच्छतः ॥
रूक्षतिक्त कषाय अतितीक्ष्णाम्लौष्ण सेवनात् ।
नारीणां अरण्यानां गमनाद् जरया तथा ॥
चिन्ताशोकाद् अविस्रम्भाद् शस्त्रक्षाराग्नि विभ्रमात् ।
भयाद् क्रोधाद् अभीचारात् व्याधिभिः कर्शितस्य च ॥
वेगाघातात् क्षतात्क्षीणात् धातूनां सम्प्रदूषणात् ।
दोषाः पृथक् समस्ता वा प्राप्य ऊर्ध्वहः सिराः ॥
शुक्रं सन्दूषयन्त्याशु तद् वक्ष्यामि विभागशः ।
- च. चि. 30/135-139.

बीज ≒ शुक्र

दुष्ट शुक्र (बीज) is unable to produce offsprings.

The following factors brings abnormality
* Excessive sexual intercourse अयोनौ
* Heavy physical exercise अरण्यानां गमनात्
* Consumption of unwholesome food अतितीक्ष्णाम्लौष्ण आहार

- Untimely sexual intercourse. अकाल व्यवाय
- Indulging in sexual activities other than female genital organs or with animals.
- Controlling semen during the time of ejaculation.
- Excessive intake of food which are रूक्ष (unctuous), तिक्त, कषाय, लवण अम्ल and उष्ण.
- Indulging in sexual intercourse with woman who is not passionate.
- old age, worry, grief, and lack of confidence in partner.
- Injury to genital organs by शस्त्र, क्षार and अग्नि
- Fear, anger and black magic.
- Severe emaciation due to chronic diseases.
- Suppression of natural urges.
- Injury to genital organs or बीजवाही स्त्रोतस् (vasectomy)
- Vitiation of रसादि धातु's.

Because of the above mentioned निदान's वातादि दोष's individually or with the association is going to enter in to शुक्रवह सिर's and is going to vitiate शुक्र धातु.

अष्ट शुक्र दोष's:-

'फेनिलं तनु रूक्षं च विवर्णं पूति पिच्छिलम्।
अन्यधात्वुपसंसृष्टं अवसादि मघाऽष्टमम्॥'

- च.चि. 30/39, 140.

Eight kinds of morbidity observed in शुक्र are as follows:

1) फेनिल → Frothy semen.
2) तनु → Thin
3) रूक्ष → unctuous, dry.
4) विवर्ण → Discolouration.
5) पूति → Foul smell.
6) पिच्छिल → (अति) excessive slimy.
7) अन्यधातु उपसंसृष्टं → semen mixed with other धातु's.
8) अवसादि → Sinking of semen in water.

6) सामान्यज & नानात्मज विकार · निदानार्थकर व्याधि, हेतु संकर, लिङ्ग संकर, व्याधि संकर, व्याधि अवस्था.

'तत्र विकाराः सामान्यजाः नानात्मजाश्च।'
- च.सू - 20/10.

व्याधि is classified into 2 kinds.
1) सामान्यज व्याधि :-
2) नानात्मज व्याधि :-

1) सामान्यज व्याधि :- 7+8

'सामान्यजा इति वातादिभिः प्रत्येकं मिलितैश्च
→ यै जायन्ते।' - [च.सू. 20/10 (चक्रपाणि)]

'तत्र सामान्यज इति सामान्येन तत्रव्याधित्व दर्शण
→ जायन्ते वातात्वा पित्तात्वा कफात्वा द्वन्द्वात्वा सन्निपातात्वऽयस्मात् यै ते सामान्यजा॥ [च.सू. 20/10] (गङ्गाधर)

→ सामान्यज व्याधि's are those which manifest due to predominence of दोष or 2 दोष or 3 दोष's.

→ Acc to आचार्य चरक these are 7+8 in number.
- उदर, मूत्राघात, क्षीरदोष, रैतोदोष are 8 in no
- कुष्ठ, पिडक, विसर्प → 7 in no [Incomplete]

2) नानात्मज व्याधि / विकार -

→ "नानात्मज इति ये वातादिभिर्दोषान्तर संपृक्तैर्जायन्ते।" [च.सू. 20/10 (चक्रपाणि)]

→ "नात्मज इति नानात्मकत्वेन बहुव्याधित्व दर्शण जायन्ते वाहत्वात्वा पित्तात्वा कफात्वा यै ते नानात्मजाः।" [च.सू. 20/10 (गंगाधर)]

नानात्मज diseases are those manifest invariably from that particular related दोष only. No further classification is possible depending upon involvement of दोष.

⟹ 3 types -

① वातज नानात्मज विकार ⟶ 80
② पित्तज नानात्मज विकार ⟶ 40
③ कफज नानात्मज विकार ⟶ 20

① वातज नानात्मज विकार - [च.सू.20/11]

⟶ Diseases manifest by वात दोष alone are called as वातज नानात्मज विकार/व्याधि.

⟶ They are 80 in number, even though it is said that वातज नानात्मज व्याधिs are innumerable.

1) नखभेद – cracking of nails
2) विपादिका – —"— soles
3) पाद शूल – Pain in foot
4) पादभ्रंश – Foot drop
5) पाद सुप्तता – Numbness in feet
6) वात खुड्डता – ~~Adam~~ Pain in ankle region
7) गुल्फ ग्रह – Stiffness in ankle region
8) पिण्डिकोद्वेष्टन – Cramps in calf muscles
9) गृध्रसी – Sciatica
10) जानुभेद – Tearing pain in knees
11) जानु विश्लेष – Dislocation in knee joint
12) ऊरुसाद – Loss of movement in thigh
13) ऊरुस्तम्भ – Stiffness in thigh
14) पादुंत्य – Paraplegia
15) गुद भ्रंश – Prolapse of rectum
16) गुदार्ति – Cutting type of pain in anus
17) वृषणक्षेप – Pain in scrotum
18) शेफः स्तम्भ – Stiffness in penis
19) वङ्क्षणानाह – Sprain/distention in groin
20) श्रोणिभेद – Tearing pain in pelvic griddle
21) विड् भेद – Diarrhoea
22) उदावर्त – Misperistalsis
23) खञ्जत्व – Limping
24) कुब्जत्व – Kyphosis
25) वामनत्व – Dwarfism
26) त्रिकग्रह – Stiffness in sacral region
27) पृष्ठग्रह – Stiffness in back
28) पार्श्वमर्द – Compressing pain in flanks
29) उदरावेष्ट – Twisting pain in abdomen
30) हृन्मोह – Cardiac dysfunction
31) हृद्द्रव – Tachycardia
32) वक्ष उद्धर्ष – Rubbing pain in chest
33) वक्षउपरोध – Constriction in chest
34) वक्षः तोद – Pricking pain in chest
35) बाहुशोष – Wasting of arm
36) ग्रीवास्तम्भ – Stiffness in neck
37) मन्यास्तम्भ – Torticollis
38) कण्ठउद्ध्वंस – Hoarseness of voice
39) हनुभेद – Tearing pain in Jaw
40) ओष्ठभेद – Tearing pain in lips
41) अक्षिभेद – —"— eyes
42) दन्तभेद – —"— Teeth
43) दन्तशैथिल्य – Loose teeth
44) मूकत्व – Aphasia
45) वाक्सङ्गः – Stammering speech
46) कषायास्यता – Astringent taste in mouth
47) मुखशोष – Dryness in mouth
48) अरसज्ञता – Loss of taste sensation
49) घ्राणनाश – Loss of smell —"—
50) कर्णशूल – Ear ache
51) अशब्द श्रवण – Tinnitus
52) उच्चैः श्रुति – Increased intensity of hearing
53) बाधिर्य – deafness
54) वर्त्मस्तम्भ – stiffness in eyelid
55) वर्त्मसङ्कोच – unable to open eyelids
56) तिमिर – Loss of vision
57) अक्षिशूल – Pain in eyes.

58) अक्षिवुदास - Squint eyes
59) भ्रूवुदास - Twisting in eye lesions
60) शङ्खभेद - Tearing pain in temporal region
61) ललाटभेद - Tearing pain in frontal region
62) शिरोरुक् - Head ache
63) केशभूमिस्फुटन - Cracking of scalp
64) अर्दित - Facial paralysis
65) एकाङ्गरोग - Monoplegia
66) सर्वाङ्गरोग - Paraplegia
67) पक्षवध - Hemiplegia
68) आक्षेपक - Clonic convulsions
69) दण्डक - Tonic convulsions
70) तमः - Feeling of darkness infront of eye
71) भ्रम - giddiness
72) वेपथु - Tremor
73) जृम्भा - Yawning
74) हिक्का - Hiccup
75) विषाद - Depression
76) अतिप्रलाप - Excessive delirium
77) रौक्ष्य - Dryness
78) पारुष्य - Roughness
79) श्यावारुणावभासता - Dark brown organish appearance
80) अस्वप्न - Insomnia
81) अनवस्थित चित्तत्व - unstable mind

2) पित्तज नानात्मज विकार - [च.सू. 20/14]

Diseases manifest by पित्तदोष alone are called पित्तज नानात्मज विकाराः. They are 40 in number, even though these are said to be innumerable.

1) ओष - Burning sensation all over the body
2) ल्लोष - Regional/localised burning sensation
3) दाह - General burning sensation
4) दवथु - Burning sensation in ~~eyes~~ eyes, nose, etc.
5) धूमक - Feeling as if fumes are coming out from mouth, etc.
6) अम्लक - Sour eructation
7) विदाह - Burning in GIT
8) अन्तर्दाह - Burning sen in internal organs
9) अंसदाह - Burning sen in shoulders
10) ऊष्माधिक्य - Increased temperature in body parts
11) अतिस्वेद - Excessive sweating / perspiration
12) अङ्गगंध - Foul smell from the body
13) अङ्गावदरण - Tearing pain in body parts
14) शोणितक्लेद - Increased moisture in the blood
15) मांसक्लेद - Increased moisture in muscles
16) त्वग्दाह - Burning sensation in skin
17) त्वगावदरण - Cracking of skin
18) चर्मदलन - Falling off of skin
19) रक्तकोठ - Reddish lesions / urticarial rashes
20) रक्तविस्फोट - Pustules / Red coloured blisters
21) रक्तमण्डल - Haemorrhagic round patches
22) रक्तपित्त - Bleeding disorders
23) हरितत्व - Greenish colouration of eyes, urine, nails, etc
24) हारिद्रत्व - Yellowish ——— 〃 ———
25) नीलिका - Blue moles
26) कक्षा - Herpes infection / क्षुद्र रोग
27) कामला - Jaundice
28) तिक्तास्यता - Bitter taste in mouth
29) लोहितगन्धास्यता - Smell of blood from oral cavity
30) पूतिमुखता - Foetid smell from oral cavity
31) तृष्णाधिक्य - Excessive thirst
32) अतृप्ति - Loss of contentment (food & water)
33) आस्यविपाक - Stomatites
34) गलपाक - Suppuration in throat
35) अक्षिपाक - ——— 〃 ——— eyes
36) गुदपाक - ——— 〃 ——— anus
37) मेढ्रपाक - ——— 〃 ——— penis
38) जीवादान - discharge of pure blood
39) तमः प्रवेश - Darkness infront of eyes
40) हरितहारिद्र नेत्रमूत्रवर्चस्त्व - Greenish yellowish discolouration of eyes, urine & skin

3) कफज [illegible]

→ Diseases manifest by कफ दोष alone are called कफज नानात्मज विकार।

→ Total 20 diseases are mentioned, though these are said to be innumerated.

1) तृप्ति - Contentment in food drinks (Anorexia nervosa)
2) तन्द्रा - Stupor / Drowsiness
3) निद्राधिक्य - excessive sleep
4) सौमित्य - Excessive moisturness / stickiness in body
5) गुरुगात्रता - Heaviness in Body
6) आलस्य - Lassitude
7) मुखमाधुर्य - Sweet taste in mouth
8) मुखस्राव - Salivation
9) श्लेष्मोद्गिरण - Expectoration of mucous
10) मलस्याधिक्य - Excessive secretion of मल from allexternal orifice
11) बलासक - Loss of strength
12) हृदयोपलेप - Chest region covered with कफ
13) कण्ठोपलेप - throat covered with कफ
14) धमनीप्रतिचय - Heaviness in pulse rate / tension
15) गलगण्ड - Goitre
16) अतिस्थौल्य - Over obesity
17) शीताग्नित्व - Mildness of अग्नि
18) उदर्द - Erysipelas / rashes over skin
19) श्वैत्यावभासता - Paleness / Pallor
20) श्वैतमूत्रनेत्रत्वचस्त्व - White discolourations of urine, eyes faces & skin.

* — आचार्य सुश्रुत has added one more type of नानात्मज व्याधि -

4) रक्तज नानात्मज विकार [सु.सू.पू.7/125-127]

→ Diseases manifest by रक्त दोष alone.
→ Total 10 diseases are mentioned
1) गौरव - Heaviness
2) रक्तमण्डलता - Red circular patches
3) रक्त नेत्रत्व - Redness in eyes
4) रक्त मूत्रता - Redness in urine
5) रक्त निष्ठीवन - Spitting mucus with blood
6) रक्त पिडक - Red boils
7) औष्ण्य - Excess heat
8) पूतिगन्धता - Foul smell from the body
9) पीडा - Pain
10) पाक - Suppuration

* निदानार्थकर व्याधि / रोग [च.नि. 8/16-19]

निदानार्थकर रोगs are those where in which 1 रोग acts as a निदान for the production of another रोग.

Eg - 1) ज्वर सन्ताप produces → रक्तपित्त ; From रक्तपित्त, ज्वर is produced. Both of these together are responsible for the production of शोथ.
2) प्लीहाभिवृद्धि leads to → उदररोग ; उदररोग leads to शोथ
3) अर्श रोग leads to → उदररोग & गुल्म
4) प्रतिश्याय leads to → कास → धातुक्षय ; This धातुक्षय leads to राजयक्ष्मा also.

"ते पूर्वं केवलाः रोगाः पश्चाद्धेत्वर्थकारिणः।
उभयार्थकरा दृष्टास्तथैवैकार्थकारिणः॥" [च.नि. 8/20]

Initially निदानार्थकर रोगs manifest independently as a diseases and later serve as a etiological factor for another disease - i.e., ज्वरादि रोगs remain as स्वतन्त्र व्याधि in early conditions; later they act as causative factor for the production of another disease

निदानार्थकर व्याधिs are divided into 2 types -

1) एकार्थकारि रोग -
"काश्चिद्धि रोगा रोगस्य हेतुभूत्वा प्रशाम्यन्ति।" [च.नि. 8/21]
Some diseases subside after manifesting another disease and are called as एकार्थकारि रोग's.

2) उभयार्थकारि रोग -
"न प्रशाम्यति यावन्यो हेत्वर्थं कुरुते विचक्षणः॥" [च.नि. 8/21]

Some diseases act as a causitive factor for another disease & along with the new disease they also persist. Such diseases are called as उभयार्थकारि रोग।

* हेतु सङ्कर- [च. नि. 8/24-26]

"सर्वो हेतुरनेकस्य तथैकस्यैक एव हि।
व्याधेरेकस्य चानेको बहूनां बहवोऽपि च ॥" [च. नि. 8/24]

हेतु सङ्कर means conglomeration of हेतु in respect to manifestation of diseases.

→ One हेतु leading to one disease
Ex- ① only one रूक्षहेतु gives rise to ज्वर
② मृत् भक्षणजन्य पाण्डु
Eating mud give rise to पाण्डुरोग

→ One हेतु leading to many diseases.
Ex - रूक्षआहार → वातज्वर, गुल्म, भ्रम, प्रलाप, etc,.

→ Many हेतु leading to one diseases
Ex- गुरु, रूक्ष, अभिष्यन्दि हेतु → अतिसार

* लिङ्ग सङ्कर- [च. नि. 8/27-29]

"लिङ्गं चैकमनेकस्य तथैवैकस्य लक्ष्यते।
बहूनामेकस्य च व्याधेर्बहूनां सुबहूनि च ॥" [च. नि. 8/27]

→ लिङ्ग सङ्कर means it gives an idea about the disease based on observation of various symptoms.

→ One symptom may common for many diseases.
Ex- ज्वर may be the common symptom of many disorders having irregularity (विषय) or different patterns in their onset.

→ One symptom may be related to one diseases
Ex- सन्ताप is the symptom of ज्वर alone

→ Many symptoms may be related to only one disease
Ex- Many symptoms like irregularity in onset may be related to ज्वर alone.

→ Many symptoms may be common to many diseases like ज्वर, श्वास, हिक्का, कास, etc...

⇒ Types of लिङ्ग सङ्कर- [च. नि. 8/21-22]

It can be classified into 2 types.
→ प्रकार्थकारि
→ उभयार्थकारि

* व्याधि सङ्कर-

• "व्याधिसङ्करो व्याधिमेलकः।" [च. नि. 8/21-22 (चक्रपाणि)]

→ व्याधि सङ्कर means combination of many diseases

• "प्रायः कृच्छ्रतमा नृणां दृश्यन्ते व्याधिसङ्कराः।
प्रयोगापरिशुद्धत्वात् तथा चान्योन्यसंभवात् ॥"
[च. नि. 8/22]

It may be caused due to the incorrected administration of therapies or by another disease. It makes the condition very difficult to cure.

* शुद्ध चिकित्सा-

"प्रयोगः शमयेद् व्याधिं योऽन्यमन्यमुदीरयेत्।
नासौ विशुद्धः शुद्धस्तु शमयेद्यो न कोपयेत् ॥" [च. नि. 8/23]

The चिकित्सा which pacifies one diseases but at the same time gives rise to another diseases is not शुद्ध चिकित्सा.

The शुद्ध चिकित्सा is one which while pacifing one disease does not exite another

* व्याधि अवस्था-

When the दोष-दूष्य सम्मूर्च्छन takes place leading to formation of a diseases, it follows a path consisting of onset (उत्पत्ति), duration, progression & retrogression.

In the period of duration of the disease, different stages appear due to several factors & they are called the stages of the disease or व्याधि अवस्था.

→ They denote the changes which occur from time to time in a disease and depend on two opposite forces acting on the body.

→ On one side, these are factors responsible for increasing the disease pathology. They are like contributory factors of व्याधि & the nature & strength of the etiological factors.

→ On the other side, these are forces like व्याधिक्षमत्व & appropriate fulfillment of पादचतुष्टय which are helpful in management and curing of the disease.

"दूष्यं देशं बलं कालं अनलं प्रकृतिं वयः।
सत्वं सात्म्यं सथाऽऽहारम् ॥" [अ.हृ.सू.12/67]

→ The factors like दूष्य, देश, बल, काल, अनल, प्रकृति, वय, सत्व, सात्म्य and आहार may favour either of these sides. when they are favourable for व्याधि, the pathology will progress and when they are helpful for treatment disease will subside.

→ Understanding of व्याधि अवस्था is essential for the diagnosis of diseases, determination of व्याधिक्षमत्व, application of treatment, advice on food and behaviour, prognosis of disease, etc..

→ Treatment become successful after proper assessment of disease condition based on व्याधि अवस्था. The changes which occurs in a disease produce different व्याधिअवस्था in दोष, दूष्य, अग्नि, आम and स्रोतस.

7) धातु, उपधातु, मल & इन्द्रिय प्रदोषज विकार:

* धातु प्रदोषज विकार-

"प्रकृष्टो दोषो यस्येति दुष्टे - प्रदोष।" [शब्द कल्पद्रुम]

⇒ "दोष दूषितेषु इत्यार्थमित्यादि। दोषैरिव दूषितेषु धातुष्वपि दोषवत्सु विकारेषु रसजादिसंज्ञा- यथा- घृतदुग्ध तैलदुग्ध नाम्रदग्धं लोहदग्धं इति। अत्र घृतादिशब्देन घृतादिस्था वहिर्लक्ष्यन्ते, एवं रसादिगो व्याधिरित्यत्र रसादिस्थिता वातादिदोषा लक्ष्यन्ते ॥" [सु.सू.24/8]

* उपधातु प्रदोषज विकार-

"स्नायौ सिराकण्डराश्च दुष्टाः क्लिश्नन्ति मानवम्।
स्तम्भसंकोच रुग्भीः ग्रन्थिस्फुरणसुप्तिभिः ॥"
[च.सू.28/21]

When abnormal दोष enters उपधातु i.e स्नायु, आर्तव, सिरा, कण्डरा, वसा, त्वक्, स्नायु manifests stiffness, contraction, neuralgia of the extremities, new growths, throbbing sensation and numbness

* मल प्रदोषज विकार-

"मलानाश्रित्य कुपिता भेदशोषप्रदूषणम्।
दोषा मलानां कुर्वन्ति सङ्गोत्सर्गावनीव च ॥"
[च.सू.28/22]

When agitated दोषा's come in contact with मल produce breaking up of waste products, drying up of the waste substances, become vitiated by changing normal color and consistency.

- सङ्ग → Excessive retention of waste substances
- उत्सर्ग → Excessive elimination of waste products.

* इन्द्रिय प्रदोषज विकार -

"इन्द्रियाणि समाश्रित्य प्रकुप्यन्ति यथामलाः।
उपघात उपतापाभ्यां योजयन्ति इन्द्रियाणि ते ॥"
When the vitiated दोष's enters the [च.सू. 28/20]
sense organs manifest partial or complete deformity
in respective organs.

→ उपघात - Loss of normal functions of इंद्रिय's.
→ उपताप - Discomfort in sense organs.
→ मिथ्यायोग, अतियोग or हीनयोग of sensory faculties may occur.

8) Concept of अष्ट महागद -

The 8 diseases are said to be fatal diseases because of their incurable nature.

"कुर्यादविरुद्धमशनं जरमस्तविनष्टमेव गदांश्च महतो विषवच्च मृत्युम् ॥" [अ. सं. सू. 9/21]

Adaptation of incompatible dietetic regimen leads to development of fatal disorders, which kills the person like poison.

Different आचार्यs have given different set of fatal diseases.

(i) आचार्य वाग्भट -

"वातव्याध्यामरी कुष्ठमेहोदरभगन्दराः।
अर्शांसि ग्रहणीत्यष्टौ महारोगाः सुदुस्तराः ॥" [अ.सं.सू.9]

1) वातव्याधि
2) अश्मरी
3) कुष्ठ
4) मेह
5) उदर
6) भगन्दर
7) अर्श
8) ग्रहणी

(ii) आचार्य सुश्रुत - [सु.सू. 33/4-5]

वातव्याधिः प्रमेहश्च कुष्ठमर्शो भगन्दरम्। अश्मरी मूढगर्भश्च
चैवोदरमष्टम् ॥ अष्टावेते प्रकृत्यैव दुश्चिकित्स्या महागदाः॥

1) वातव्याधि
2) प्रमेह
3) कुष्ठ
4) अर्श
5) भगन्दर
6) अश्मरी
7) मूढगर्भ
8) उदररोग

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"महागदा इति मारणात्मकत्वादसाध्यत्वाच्च महत्वमेषामिति।" [सु.सू. 33/4-5] [डल्हण]

महागद mean which is dreadful, incurable one and major diseases in terms of its disease morbidity.

(iii) According to आचार्य चरक -

"वातव्याधिरपस्मारी कुष्ठी शोफी तथोदरी।
गुल्मी च मधुमेही च राजयक्ष्मी च यो नरः ॥
अचिकित्स्या भवन्त्येते बल मांस क्षये सति।
अन्येष्वपि विकारेषु नात्र भेषक् परिवर्जयेत् ॥"
[च. इ. 9/8-9]

1) वातव्याधि
2) अपस्मार
3) कुष्ठ
4) शोफ
5) उदररोग
6) गुल्म
7) मधुमेह
8) राजयक्ष्म

These are said to be incurable because these diseases reduces strength & muscles, thats why it should be discarded for management

(iv) According to आचार्य वाग्भट in शारीरस्थान -

"वातव्याधिरपस्मारी कुष्ठी रक्तपित्तुदरी क्षयी।
गुल्मी मेही च नात्र क्षीणान विकारोऽल्पेऽपि विवर्जयेत्॥"
[अ.सं.शा. 1/13]

1) वातव्याधि
2) अपस्मार
3) कुष्ठ
4) रक्तपित्त
5) क्षय
6) गुल्म
7) मेह
8) उदररोग

Other than 8 महागद's, incurable disease may also be included under महागद.

"प्राणमांसक्षय, शोषस्तृष्णा छर्दिज्वरस्तथा अतीसारश्च मूर्च्छा च हिक्का श्वासस्तथैव च ॥ एतैरुपद्रवैर्जुष्टान सर्वानेव विवर्जयेत्॥

Diseases should be discarded/rejected [सु. सू. 33/5-6] by the physician if following complications arise in patients -

→ Diminition of strength & muscle
→ Emaciation, thirst, vomitting, fever, diarrohea, fainting, hiccup, dyspnoea, etc.,

9) Introduction to अष्ट निन्दित -
⇒ [च. सु. 21/2] - गंगाधर -

'निन्दिता' word refers to person who is not suitable for general principle of treatment.
[च.सु. 21/03] -

1) अति दीर्घ - Too tall
2) अति ह्रस्व - Too short
3) अतिलोम - Over hairy
4) अलोम - hairless
5) अतिकृष्णा - Too dark
6) अतिगौर - Too fair
7) अतिस्थूल - Over obese
8) अतिकृश - over lean / emaciated

⇒ गंगाधर included 3 more -
9) कुब्ज - Hunch backed
10) काण - one eyed
11) अकुंश - Crooked

→ Out of these 8, आचार्य चरक explained only i.e अतिस्थूल, अतिकृश in detail.
→ It may be due to wide variation of treatment principle in these individuals.

* अतिस्थूल -

निदान - [च. सु. 21/4]

1) अति सम्पूरणात् - over saturation / excessive intake of food.
2) अव्यायाम - Lack of physical exercise
3) Excessive consumption of गुरु, मधुर, शीत, स्निग्ध, आहार
4) अव्यवाया - Abstinence from sexual intercourse
5) दिवास्वप्न - day sleep
6) हर्षनित्यत्वात् - excessive cheerfulness
7) अचिन्तनात् - Lack of mental exercise
8) बीज स्वभावात् - Genetic defect / heriditory

** अतिस्थौल्य दोष -
[Eight fold abnormalities of obese person] [च. सु. 21/4]

1) आयुष ह्रास - shortening of life span
2) गतिपरोध - Deranged movement / sluggish movement
3) कृच्छ्र व्यावायता - Difficulty in sexual intercourse
4) दौर्बल्य - General debility
5) दौर्गन्ध्य - Foul smell from the body
6) स्वेदाबाध - Excessive sweating
7) क्षुधातिमात्र - Excessive hunger
8) पिपासातियोग - Excessive thirst

⇒ अतिकृश - [च. सु. 21/10-12]

निदान -
1) रुक्षान्नपान - Excessive consumption of dry foods & drinks
2) लङ्घन - fasting
3) प्रमिताशन - Less intake of food
4) क्रियातियोग - Excessive expose to purificatory therapies.

5) शोक - Grief
6) वेग विनिग्रह and निद्रा विनिग्रह - Suppression of natural urges including the urge for sleep
7) रूक्षस्योद्वर्तन - Giving उद्वर्तन therapy to the person who is रूक्ष or excessive application of non-unctous substances
8) प्रकृति - By birth due to genes
9) जरा - old age
10) विकारानुशय - Suffering from chronic disorders
11) क्रोध - Excessive anger

⟹ अतिकृशा - person doesnot tolerate [च.सू.-21/13]

1) व्यायाम - Physical excercise
2) अतिसौहित्य - Over saturation or excess consumption of food
3) क्षुधा - Hunger
4) पिपासा - Thirst
5) आमय - Diseases
6) औषध - Moderate & strong drugs
7) अतिशीत - Excessive cold
8) अतिउष्ण - Excessive Hot
9) मैथुन - Sexual intercourse

The following diseases manifest in अतिकृश individuals are -

1) प्लीहरोग
2) कास
3) क्षय
4) श्वास
5) गुल्म
6) अर्श
7) उदररोग
8) ग्रहणीरोग

कार्श्यमेव वरं स्थौल्यं नास्ति स्थूलस्य भेषजम्। [चक्रपाणि]

10) Definition and classification of व्याधिक्षमत्व

"व्याधिक्षमत्वं व्याधिबलविरोधित्वं। व्याध्युत्पादक प्रतिबन्धकत्वमिति यावत्॥" [च.सू.28/7 चक्रपाणि]

① व्याधिबल विरोधि → Against manifested व्याधि
② व्याध्युत्पाद प्रतिबन्धक → Prevents the manifestation of व्याधि

→ Hence resistance to diseases or immunity against disease is of 2 times i.e the one which alters the manifested diseases and other variety prevents the manifestation of diseases.

(*) The capacity of the person to resist or resist the manifestation of disease & if the disease is already manifested then capacity of the person to tolerate the severity of diseases is known as व्याधिक्षमत्व.

* पर्याय -
प्रकृतिरक्षिणी, क्षमता, प्रतिबल, प्रतिव्यूह बल.

→ विकार विघातभाव - The factor which destroy the diseases.

→ प्राकृत श्लेष्म is बल or ओजस

[विकृत श्लेष्म is मल or पाप्मा - causes ओजक्षय and diseases]

1) Acc to उल्हण, रसधातु is considered as ओजस
2) जीवित शोणितमपि ओज शब्देन
जीवित शोणित → शुद्ध रक्त is also called as ओजस
3) ऊष्म or पाचकाग्नि or पित्त itself is called as ओज
4) दोष as ओजस "प्राकृतस्तु बलं श्रेष्ठा॥".

प्राकृत श्लेष्म, साधकपित्त, उदानवा...
-ed as ओजस.

⟹ The functional aspect of व्याधिक्षमत्व is बल & objectively (then only बल is there in) (वस्तुतः) it is ओजस, when ओजस is in sufficient quantity, then only बल is there in the person.

⟹ If the person is able to carry the weights, then only we can say that he is having बल

⟹ There is no difference b/w बल and ओजस, when treatment is considered; स्वरूपतः - they are different.

* व्याध्युत्पत्ति निदान —

"न च सर्वाणि शरीराणि व्याधिक्षमत्वे समर्थानि भवन्ति;" [च.सू.२८/३]

"रोग प्रकृतयः इति रोग कारणानि।" [च.वि].

→ अहितकर आहार विहार leads to व्याधि उत्पत्ति and also other causitive factors leads to व्याधि उत्पत्ति.

The other causative factors are :-

→ "प्रज्ञापराध असात्मेन्द्रिय अर्थ संयोग, परिणाम: हीन, मिथ्या and अतियोग of काल, अर्थ कर्म.

→ Even though person takes हिताहार-विहार; person suffers from diseases due to above causes.

→ Due to कारण विशेष (i.e पथ्या, आहार, दोष, शरीर, विशेष) though will not manifest at that time.

* अव्याधि सहानि -

The person who donot have the capacity to resist the diseases are called as अव्याधि सहानि.

⟹ "शरीराणि च अतिस्थूलानि अति कृशानि अनिविष्ट मांस शोणितास्थीनि दुर्बलानि असात्म्य आहारोपचितानि अल्प आहाराणि अल्प सत्वानि च भवन्ति अव्याधि सहानि; विपरीतानि पुनः व्याधि सहानि॥ [च.सू.२८/८]

→ अतिस्थूल पुरुष
→ अतिकृश पुरुष
→ अनिविष्ट मांस, शोणित, अस्थि → whose muscles, blood & bones are diminished markedly.
→ दुर्बला - debilitated person.
→ असात्म्य आहारोपचितानि - one who grown consuming unwholesome food.
→ अल्प आहाराणि - one who consumes less amount of food
→ अल्प सत्वानि - One who is mentally weak.

* व्याधि सहानि -

"व्याधि सहानीति व्याध्युत्पादक प्रतिबन्धकानि;" [च.सू.२८/८] चक्रपाणि

The person having opposite गुणs to अव्याधि सहानि are called as व्याधि सहानि. They are capable of resisting diseases.

* Contributing factors for व्याधिक्षमत्व :-

→ "समदोष समाग्निश्च समधातु मलक्रियाः।
प्रसन्नात्मेन्द्रिय मनः स्वस्थ इत्यभिधीयते॥" [च.सू.१/४१]

→ Following त्रयोपस्तम्भ's [चं.सू.११/३५]

1) आहार
2) निद्रा
3) मैथुन

* त्रिविध बल -

(च.सू. ॥/36)

"त्रिविधं बलमिति - सहजं कालजं युक्तिकृतं च।
सहजं यच्छरीर सत्वयोः प्राकृतम्॥
कालकृतं ऋतुविभागजं वयः कृतं च।
युक्तिकृत पुनः बृंहत आहार चेष्टा योगजम्॥
(च.सू. ॥/36)

त्रिविध बल are -

1) सहज बल
2) कालज बल
3) युक्तिकृत बल.

1) सहज बल -

It is the one which is present naturally from birth itself.

जन्मादि प्रवृत्ति आदि जीवोपक्रमः - Begining of life.

→ सहजबल is present from begining of life i.e during conception
→ सहजबल increases as सप्तधातु undergoes उपचय i.e during IUL & after birth
→ This सहजबल develops without any causitive factor which destroys it (i.e any causitive factor is not able to destroy / disturbs the सहज बल)
→ Therefore some persons are प्रबल & some are दुर्बल from birth
→ मनोबल / सत्वबल can be known by the indulgence of person in all good activities. It is also known as उत्साह of that person.

2) कालज बल / कालकृत बल -

→ It is based on 2 factors -
1) ऋतुविभागज (season)
2) वयः विभागज (age)

→ बल is प्रवर in विसर्गकाल when compared to आदान काल
→ बल is प्रवर in यौवन
→ बल is प्रवर in बाल्यावस्था
→ बल is प्रवर in वृद्धावस्था

3) युक्तिकृत बल -

The बल which is introduction on the bodyby the administration of आहार, चेष्टा and योग.

① आहार -

"आहारस्य मांसः सर्पिरादेः। चेष्ट चा उचित विश्राम. व्यायाम मोहः। योग आहार चेष्टाधेयः॥

→ For those घृत, क्षीर, तैल, मांस रस are सात्म्य.
→ सर्वरसाह are सात्म्य, thin they are बलवन्त & शतायुषः and they can live long life
→ If मधुर, स्निग्ध, शीत, लघु, हित आहार's which increases the ओजस are taken, then person can get बल
→ क्षीर रसाभ्यास is considered as रसायन.

② चेष्टा -

Performing excerise with proper methods by giving or taking rest in between different exercises

③ योग -

"अन्यं तु योग शब्देन रसायन प्रयोगं ग्रहयाति।"
(च.सू. ॥/36) (चक्रपाणि)

→ रसायन & वाजीकरण योगाः.
→ This रसायन therapy is of 2 types -
(i) आचार रसायन (नित्य रसायन)
(ii) रसायन योग

* बलवृद्धिकर भावाः-

The factors which increases बल of person naturally.

"बलवृद्धिकरास्तु इमे भावा भवन्ति। तद्यथा:, बलवत्पुरुषे देशे जन्म, बलवत्पुरुष काले च, सुखश्च कालयोगः बीजक्षेत्रगुणसंपत् च, आहार सम्पत् च शरीर सम्पत् च, सात्म्य सम्पत् च सत्व सम्पत् च, स्वभावसंसिद्धिश्च यौवनं च, कर्म च संहर्षश्चेति॥" [च. शा. 6/13]

The following factors follows the promotion of strenght.

① Birth in place where बलवान् पुरुष are present
② Birth in विसर्गकाल (आदानकाल → अवरबल)
③ Birth in family of बलवान् पुरुष
④ समयोग of सुखकारक काल
⑤ यदि बीज (रजस् & वीर्य), & क्षेत्र (स्त्री गर्भाशय) are having good qualities
⑥ आहार सम्पत् → क्षीर, घृत, मांस सर्वरस etc हितकर आहार सेवन
⑦ शरीर सम्पत् → Person with सर्वधातु उपचय लक्षण & the person without having any deformity & person who favours सद्वृत्त & स्वस्थ वृत्त
⑧ सात्म्य सम्पत् → The person with सर्वरस सात्म्य.
⑨ सत्व सम्पत् → Person who are क्लेशसहा and who will do the good कर्म
⑩ स्वभाव संसिद्धि → Following activities which increase the बल naturally i.e व्यायाम, etc.,
⑪ यौवन काल (young age)
⑫ कर्म → व्यायाम & such other physical activities
⑬ संहर्ष → यदि the person is happy (चिन्ता विमुक्त)

* शरीर वृद्धिकर भावाः-

"कात्स्न्र्येन शरीरवृद्धिकरास्त्विमे भावा भवन्ति तद्यथा कालयोग स्वभाव संसिद्धिः, आहारसौष्ठवम् अविघातश्चेति॥" [च. शा. 6/12]

① कालयोग-

"कालयोग इति वृद्धिकारक यौवनादि कालयोगः।" [चक्रपाणि]

Young age is the period in which complete development of body धातु are observed.

② स्वभाव संसिद्धि-

"नैन स्वभावसंसिद्धि शरीरवृद्धि हेतुरदृष्टम।" [चक्रपाणि]

Certain unseen factors favours the growth of body naturally is called स्वभाव संसिद्धि.

③ आहार सौष्ठव-

"आहार सौष्ठवमित्याहार सम्पत।"

Food substances possessing excellent properties & qualities which supports & fulfills the growing criteria for धातु's.

④ अविघात-

"अविघातश्चेति शरीरवृद्धिविघातकरानि व्यवाय मनोघातादिविरहः।" [चक्रपाणि]

→ अविघात means absence of factor like favours detoriation of धातु's.
→ For eg.- अतिव्यवाय, मनोघातादि विरह
So to avoid these.

XI ओजस्

Types of ओजो दुष्टि — विस्रंस - व्यापत्-
दृष्टि and its diseases

ओजस :-

ओजः सर्वधातु सारो बल अधिष्ठानं इति ।
[च सू 13/14 (चक्रपाणि)]

ओजस is the essence of सप्तधातु, and it is the seat for sense.

तस्य रस्यादीनां शुक्रान्तानां धातूनां यत् परं तेजः ।
तत् खलु ओजः तदेव बलं इत्युच्यते ॥
[सु सू 15/19]

The Supreme essence of धातु, from रस to शुक्र is called as ओजस्.
And it is also called as बल.

ओजस् is कारण and has got वर्ण, स्वरूप, रस (taste), etc, and it is कार्य. But बल is अव्यक्त.

ओजस् is the ultimate energetic essence of सप्त धातु.

Synonyms :-

• [Alc to सु, सु, 15/27 (डल्हण)] →

• The seat of ओजो वह स्रोतस is हृदय and धमनि attached to हृदय

• Alc to [च.सू. 30/8] →

दशधमनिs attached to हृदय.

• Alc to अष्टाङ्ग हृदय सू. 11/38
→ During the formation of गर्भ, the मल and सार of शुक्र is observed.
मल is the मल रूपि ओजस and सार is गर्भ.

(i) ओजस उत्पत्ति स्वरूप in शरीर :-

प्रथमं जायते हि ओजः शरीरे अस्मिं शरीरिणाम् ।
सर्पिर्वर्णं मधुरसं लाज गन्धि प्रजायते ॥
[Ref च सू 17/15]

ओजस is first to be formed in the शरीर that is it is formed during the formation of गर्भ and it has the colour of ghee and has taste of honey and (लाज गन्धि) of stronged puffed rice

(ii) गुण :-

ओजः सोमात्मकं स्निग्धं शुक्लं शीतं स्थिरं सरम् ।
विविक्त मृदु मृत्स्नं च प्राणायतन उत्तमम् ॥
[सु. स. 21/]

• सोमात्मक → सौम्य or mild
• स्निग्ध → unctous
• शुक्ल → very white, अतिश्वेत
• शीत → Cold

- स्थिर → Stable
- सर → सरणशील
- विविक्त → श्रेष्ठ
- मृदु → कोमल
- मृत्स्न → पिच्छिल / slimy
- ~~स्थान → location / seat~~

स्थान :-

हृदयस्थमपि व्यापि देहस्थेति निबन्धनम्।
[अ हृ सू ॥]

it is located in हृदय, but also moves all over the body at a normal level.

भेद :-

ओजो हि परापर भेदेन द्विविधम्।
[च शा 2 (चक्रपाणिटीका)]

Two types of ओजस

i) पर ओजस - 8 बिन्दु (kidneys) - हृदय
ii) अपर ओजस - ½ - All over body

i) पर ओजस :-

हृदि तिष्ठति यत् शुद्धं रक्तं ईषत् स पीतकम्।
ओजः शरीरे संख्यातं तन्नाषान् ~~तन्नाश~~ न विनश्यति ॥
[च सू 17/14]

(i) स्थान → हृदय
(ii) प्रमाण → अष्ट बिन्दु
(iii) क्षय / दुष्टि → leads to sudden death.

पर means शुद्ध or परम or श्रेष्ठ
it is शुद्ध and reddish yellow in colour.

ii) अपर ओजस

also known as धमनिक ओजस.

(i) प्रमाण → अर्धाञ्जलि [अर्ध अंजलि - same as शुक्र]
(ii) स्थान → present all over the body.
(iii) क्षय / दुष्टि → Causes 3 different type of ओजो होते रहते।
(a) ओजो विस्रंस → Displacement
(b) ओजो व्यापत् → ओजो दुष्टि
(c) ओजो क्षय →

अपर ओजस 10 ओजोवह धमनि spread through the or महा धमनि which starts from हृदय

(i) गुण :-

प्राकृतस्तु बलं श्लेष्मा विकृतो मल उच्यते।
सचैव ओजः संभूतः कार्यं स च पापोपदिश्यते॥
[Ref च सू 17]

श्लेष्मा in प्राकृतावस्था is said to be बल but when श्लेष्मा is vitiated it is termed as मल In the similiar way when अपर ओजस is in the विकृतावस्था it gives rise to पापा (व्याधि)

ओजोवह स्रोतोदुष्टि लक्षण:

अभिघातात् भय शोक कोपात् शोकात् दीनात् श्रमात् क्षुद: ।
ओज: संक्षीयते क्षीणो दोषान्गृह्णाति तैजसम् ॥
तद्व्याप्तं ओजस् संक्षीयते विस्रंसयति देहिन: ।
[च. सू. 15/28]

- अभिघात → trauma or injury
- भय → फीत, डर
- कोपात् → Anger
- दीनात् → worry
- श्रमात् → exertion
- क्षुधा → Hunger

Because of all the above said निदानs ओजस् becomes क्षीण and flows out of a normal location in देह, and it is also called as तैजस् vitiates the body.

ओजोवह स्रोतो दुष्टि लक्षण:-

तस्य विस्रंसो व्यापत् क्षय इति लिंङ्गानि
व्यापन्नस्य भवन्ति ।
तत्रो दोष बलस्योक्त व्यापत् विस्रंसन क्षय: ॥
[च सू 15/30]

1) ओजो विस्रंस
2) ओजो व्यापत
3) ओजो क्षय

1. ओजो विस्रंस:-

① ओजो विस्रंस :

विस्रंस: स्थानात् दोष अभिघातादिभि

[च. सू 15 इन्द्रियोक्त]

(विस्रंस means displacement from its normal place. Main Cause is दोष (anger) अभिघात (trauma or injury) and

यानि विस्रंसो गात्राणां सदनं दोष च्यवन
क्रिया सन्निरोधश्च विस्रंस ।
[च. सू 15]

General Symptomatology due to ओजो विस्रंस are as follows:

- संधिविश्लेषण = [displacement or looseness of joints]
- गात्र सदन = weakness of body
- दोष च्यवन = displacement of दोषs from their respective seat
- क्रिया सन्निरोध → Reduced ability or physical depression.

② ओजो व्यापत

व्यापत अन्यथा पक्ति स दुष्ट दोष-दूष्य संसर्गात
[च. सू 15 (इन्द्रिय टीका)]
ओजस् gets vitiated by दुष्ट दोष and दूष्य.
Main Cause is दोष-दूष्य सम्मूर्च्छना.

लक्षण:

स्पष्ट गुरु गात्रता वात शोफो वर्ण भेदो ग्लानि:
तन्द्रा निद्रा च व्यापदे ।
[सु. सू 15]

General Symptomatology due to ओजोक्षय: are as follows

- स्पष्ट गुरु गात्रता → Stiffness and heaviness in body
- वात शोफ → swelling due to vitiated वात दोष
- वर्ण भेद → discolouration / loss of normal complexion
- ग्लानि → अप्रहर्ष: → इन्द्रिय आयास
  Indriyas fails to do their normal function.
- तन्द्रा → stupour / drowsiness.
- निद्रा → excessive sleepiness / sleep

3) ओजो क्षय :-

क्षय: स्व प्रमाणात् ।
[सु. सू 15] (डल्हण)

Decrease in its quantity

- Main Causes are (Grief) शोक, ध्यान (excessive चिन्ता), क्रम (excessive physical activity), क्षुध (hunger),

1. मूर्च्छा मांस क्षयो मोह: प्रलापो मरणंमिति
च क्षये ।
[सु. सू 15]

Clinical feature

- मूर्च्छा → unconsciousness.
- मांस क्षय → wasting of muscles.
- मोह → delusion
- प्रलाप → delirium (excessive irrelevant speech)
- मरण →

2. विशेति दुर्बलो अशीर्णं ध्यायति व्यथितेन्द्रिय: ।
दुश्छायो दुर्मना रूक्ष: श्यामश्चैव ओजस: क्षय ॥
[चि सू 17/17]

General Symptomatology as:

- दुर्बलता → General weakness
- अशीर्णं ध्यायति व्यथितेन्द्रिय: → fear complex develops or full of fear, worry and discomfort in sense organs.
- दुश्छाय → loss of complexion / Bad complexion
- दुर्मना → unstable or bad mind
- रूक्ष → dryness of the body.
- श्याम → emaciation of the body.

ओजोवृद्धि लक्षण

ओजोवृद्धौ हि देहस्य तुष्टि पुष्टि बलोदय

- तुष्टि → unique growth of the body
- पुष्टि → Nourishment of the body
- बलोदय → promote sense.

ओजोक्षय स्रोतो दुष्टि विकार

1. ओजोनिरोधन ज्वर
2. शोष रोग
3. मूर्च्छा
4. ज्वर
5. प्रमेह
6. पाण्डु
7. राजयक्ष्मा
8. उदावर्त प्राण
9. बल विस्रंस
10. बल व्यापद
11. बल क्षय

16-8-2021

PAPER-I

PART-A

5) TYPES of IMMUNITY - different types of immune responses in body - Basic knowledge of autoimmune disease, Acquired immune difficiency disease & Hypersensitivity

IMMUNITY

* Definition-
The term "Immunity" refers to the resistence exhibited by the host toward the injury caused by microorganisms & their products.

→ Reaction of the body against any foreign antigen

* Types-

I Innate (Native) Immunity
- → 1) Non specific Innate immunity
  - (i) Species non-specific
  - (ii) Racial
  - (iii) Individual
- → 2) Specific Innate immunity
  - (i) Species specific
  - (ii) Racial
  - (iii) Individual

II Acquired (Adoptive) Immunity
- → 1) Active Acquired Immunity
  - (i) Natural Active
  - (ii) Artificial
- → 2) Passive acquired Immunity
  - (i) Natural Passive
  - (ii) Artificial

I Innate / Native Immunity –

→ It is the resistence to infections that an individual possesses by virtue of his or her genetic & constitutional makeup.

→ It is not affected by prior contact with the microorganisms or immunization.

1) Non-specific Innate Immunity –

→ When it protects against many types of infections

→ It is not affected by prior contact with the infecting agent.

→ Tissue barriers such as the skin and mucous membranes and chemical barriers such as certain enzymes, the compliment system and cytokines, all contributes to Innate immunity

→ Inflammation, an early tissue response to injury is non specific and is very important in innate immunity.

→ Physiological changes such as fever & metabolic changes are also important in innate immunity

2) Specific Innate Immunity –

→ When it protects against a particular organism,

→ phagocytic cells ingests pathogenic microorganisms and then destroy them by lytic enzymes.

→ Neutrofills phagocytoes & digests engulfed materials

→ Eosinfills participate in Inflamatory reaction & Immunity to certain parasite

→ Basofills (in blood) & mast cells (in tissue) release histamine and other inflammation causing chemicals from the granules.

→ Monocytes (In blood) & Macrophages (Mononuclear phagocytes in tissues) phagocytoes and digests the engulfed materials, participates in killing foreign cells that are not engulfed and play a vital role in developing specific immunity.

⇒ Important specific antimicrobial factors found in blood, secreations & tissues includes –

1) Lysozymes – Which destroy bacterial cell walls
2) Beta lysin – Which attacks cytoplasmic membranes and is active against gram +ve bacteria
3) Peroxidase enzyme –
4) Interferons – Which interfere with the multiplication of viruses by causing the antiviral protein formation

⇒ Innate immunity may vary from complete to variable degrees of protection.

① In specific Immunity, a human or animal possesses immunity because it belongs to that particular species. The degree of resistance may be total or partial.

Ex – Resistence of animal to Syphilis & Gonorrhea

② In Racial immunity, different races within a single species may have varying levels of susceptibility to infection

Ex – Jews are more resistente to microbacterial tuberculosis than other races.

(iii) Individual Immunity. Refers to the differences in innate immunity shown by individuals within the race; several factors affect the vigour of Individual Immunity, including age, endocrine influences, nutritional status and blood group.

II Acquired (Adaptive) Immunity -

The resistance acquired by an individual during life is known as acquired immunity.

1 Active Acquired Immunity -

The host produces its own response to foreign antigens to confer protection.

(i) Natural Active Acquired Immunity -
→ It results from either a clinical or an inaparent infection by a microbe.
Ex - A person who has recovered from an attack of measles develops Natural active Immunity

(ii) Artificial Active Acquired Immunity -
→ It is the resistence induced by vaccines.
[Vaccines are preperation of live or killed microorganisms or their products used for immunization]
Ex - (a) Bacterial vaccines
(a) Live bacterial vaccine → BCG vaccine for T.B
(b) Killed bacterial vaccine → Cholera vaccine
(c) Subunit bacterial vaccine → Typhoid Virus antigen, Diphtheria, Tetanus vaccine.
(d) Bacterial products → Tetanus Toxoid

(2) Viral vaccines -
(a) Viral vaccine → Oral polio vaccine - It is known as Sabin
(b) Live
(c) Killed viral vaccine → Injectable Polio vaccine. It is known as Salk
(d) Subunit viral vaccine → Hepatitis B vaccine.

2) Passive Acquired Immunity -

Performed antibodies are introduced parenterally [not by the oral route but by the intramuscular or intravenous route] into the host to confer protection.

(i) Natural Passive Acquired Immunity -
→ It is the resistence passively transferred from mother to baby.
Ex - In human infants, maternal antibodies are transmitted predominently through the placenta while in animals such as pigs, transfer of antibodies occur mainly orally through the colostrum

(ii) Artificial Passive Acquired Immunity -
→ It is the resistence transferred to a recipient by the administration of antibodies.
→ The agents used for this purpose are hyper immune sera of animal or human origin, convalescent sera and pooled human gamma globulin.
Ex - Convalescent sera & pooled gama globulin were

used for passive immunization against some viral infections [like viral hepatitis A]

* Local Immunity -

→ It refers to the protection given through a potential site of entry for a pathogen; such immunity prevents entry of pathogen.

→ This is important in polio myelitis; where a live vaccine is used to augment the resistance at the level of the gut mucosa which is the site for entry for polio virus

→ In local immunity, only class of immunoglobulins, namely, IgA is involved

(3rd) * Herd Immunity -

→ It is the immunity developed in a large proportion [80%] of individuals in a population. This reduces the likelyhood of epidemics arising in that community due to pathogen against which the immunity has been raised.

BASIC KNOWLEDGE OF AUTO IMMUNE DISEASES

→ An autoimmune disorder occurs when the bodies immune system attacks and destroys healthy body tissue by mistake.

→ There are more than 80 types of autoimmune disorders.

* Causes -

→ The blood cells in the bodies immune system helps to protect against harmful substances.

→ Examples includes - Bacteria, viruses, toxins, cancer cells and blood and tissue from outside the body. These substances contains antigens.

→ The immune system produces antibodies against these antigens that enable it to destroy these harmful substances.

→ When a person have an autoimmune disorder, his/her immune system doesn't distinguish b/w healthy tissue and potentially harmful antigens

→ As a result, the body sets off a reaction that destroys normal tissue.

→ The exact cause of autoimmune disorders is unknown.

→ One theory is that, some microorganisms [such as bacteria or viruses] or drugs may trigger changes or confuses the immune system.

→ This may happen more often in people who have genes that make them more prone to autoimmune disorders.

→ An Auto immune disorder may result in;
- The destruction of body tissue
- Abnormal growth of an organ
- Changes in organ function.

→ An Autoimmune disorder may affect one or more organ or tissue types. Areas often affected by autoimmune disorder includes -
- Blood vessels
- Connective tissues

- Endocrine glands such as thyroid or pancreas
- Joints
- Muscles
- RBC
- Skin

→ A person may have more than 1 Autoimmune disorder at the same time.

→ Common auto immune disorder includes –
- Addison's disease
- Rheumatoid arthritis
- Systemic Lupus Erythematosus [S.L.E]
- Multiple sclerosis
- Psoriasis / Psoriatic arthritis
- Grave's disease
- Hashimoto's thyroiditis
- Myasthenia gravis
- Inflamatory bowel disease [IBD]
- Type I diabetes
- Autoimmune vasculitis
- Pernicious anemia

* Acquired immune deficiency Syndrome [AIDS]

→ AIDS is a chronic, potentially life threatening conditions caused by the human immune deficiency virus [HIV]

→ By damaging the immune system, HIV interfers with the bodies ability to fight infection & disease.

→ HIV is a sexually transmitted infection

→ It can also be spread by contact with infected blood or from mother to child during pregnancy, child birth or breast feeding.

→ Without medication, it may take years before HIV weakens the immune system to the point that the person have aids.

→ There is no cure for HIV or AID but medications can dramatically slow down the progression of the disease

⇒ Signs & symptoms –

→ Fever, Headache, muscle ache, Joint pain, Rashes, Soar throat & painful mouth ulcer (stomatitis)

→ Sollen lymph glands mainly on neck, diarrhea

→ Weigh loss, cough, night sweats, oral yeast infection, Pneumonia, herpes zoster

* Hyper Sensitivity –

→ Hyper sensitivity reactions are immune responses that are edagerated or inappropriate against an antigen or allergen

→ Hypersensitivity reactions are known as immediate hyper sensitivity reaction, because it occurs within 24 hours

→ Antibodies including IgE, IgM & IgG mediate them.

→ Types-
There are 4 types
① Type I - Immediate hypersensitivity [Anaphylactic reaction]
These allergic reaction are systemic or localized, as in allergic dermatitis
Ex - Hives, wheal & erythema
② Type II - Cytotoxic reaction [Antibody dependent]
③ Type III - Immune complex reaction.
④ Cell mediated reaction [Delayed Hyper sensitivity]
[Hyper sensitivity is the state of exaggerated immune response to an antigen].
→ Depending upon the rapidity and duration of immune response two types are recognised
(I) Immediate type
(II) Delayed type

(I) Immediate type / Anaphylaxis
→ It is manifested by a localized or generalized reaction that occurs immediately after exposure to an antigen to which the person has previously become sensitized
→ Immediate type of hypersensitivity is further of 3 types -
- Type I
- Type II
- Type III

⇒ Type I. hypersensitivity
It is characterized by specific antibody (Ig E), that binds to receptors on basophils and mast cells & reacts with specific antigen
→ This results in activation of mast cells & basophils which then release preformed product & synthesize mediators that cause the classic manifestation of the immediate hyper sensitivity
Ex - Anaphilactic shock

• First injection of antigen
→ Penicillin or a bee sting
→ General sensitization
→ Second injection of above

→ Acute collapse, bronchial constriction, vomiting diarrhoea, perhaps a skin rash.

⇒ Type II hypersensitivity / Cytotoxic type
→ It is caused by Ig G & Ig M cytotoxic antibodies directed against antigens on cell surfaces or in connective tissue
Ex - ① Serum sickness
② Antibody dependent cellular cytotoxicity

⇒ Type III / Immune complex / Arthus type -
→ It is a type of immune complex mediated injury, in which antigen, antibody complexes, which are not organ specific are formed in the circulation & deposited mainly in the tissues
→ These complexes then induce a localized Inflamatory response by activating the complement system, thereby attracting neutrophils & macrophages

→ Activation of these cells by the immune complex is directly responsible for the injury
→ Many human diseases including autoimmune diseases such as SLE and most types of Glomerulo nephritis appears to be mediated by type III hypersensitivity reaction.

(ii) Delayed type / Type IV

→ It is in which the reaction is slower in onset & develops within 28 to 48 hours.
→ It is mainly mediated by cellular response
→ The type IV hypersensitivity reaction unlike the other types of hypersensitivity reaction is not an antibody mediated response.
→ Rather antigens are processed by macrophages & presented to antigen specific T-lymphocyte
→ These lymphocytes become activated & releases a variety of mediators the recruate & activate lymphocytes, macrophages & fibroblasts
→ The resulting injury caused by T-lymphocyte themselves.
→ Ex - Tuberculosis.